THE

Reformed Gentleman:

OR, THE

Old English Morals

Lost: Rescued From the Stage

Immoralities of the Present Age.

SHEWING

How Inconsistent those Pretended Genteel Accomplishments.

Of {Swearing, Drinking,} {Whoring and Sabbath-Breaking:}

Are with the True Generosity of an English Man.

Being Vices not only contrary to the Law of God and the Constitutions of our Government both Ecclesiastical and Civil, but such as cry loud for Vengeance without a speedy **Reformation.**

To which is added a Modest Advice to Ministers and Civil Magistrates, with an Abridgement of the Laws relating thereto, the King's Proclamation and Queens Letter to the Justices of *Middlesex*, with their several Orders thereupon.

By *A. M.* of the Church of *England.*

Nobilitas sola est atque Unica Virtus. Juvenal

Imprimatur. *Rob. Midgley. July* 28. 1692.

London, Printed for *T. Salusbury* at the King's Arms in *Fleetstreet* near St. *Dunstan's* Church. 1693.

1358. b. 134.




REX ET REGINA BEATI
HONI SOIT QUI MAL Y PENSE
P.P. Bouche Sculp.
GUILIELMUS ET MARIA D.G. ANGLIÆ SCOT FRANT ET HIB. R. ET

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BRITISH MUSEUM

TO THE READER

Impartial Reader,

IF ever any Age needed a *Boanerges*, this Lethargick one of ours certainly does; nothing but Thunderclaps, and Miraculous Judgments being able to raise Mankind from their dead sleep of Sin, and to rouse them from their Carnal Security and Impious Stupidity. 'Twas this lamentable Prospect of the unconcernedness of the Nation we live in, that set me upon the following undertaking.

Never did any People commit such Enormities, and seemed so insensible whether they had been guilty of them or no, as our *English Vitiosoes* at present: For if you tell the Prophane Wretch of his Swearing, tho the Oath is scarce out of his Mouth; yet you shall hear him avouch by an Oath or two more that he did not Swear.— If you tax another of being Drunk; *Pshaw, Pshaw!* crys the Brute, *that's a small Fault; pray who is free from the Piccadilloes of the Bottle?* —— If you charge a Third with Whoring; *Who,* replys the Lascivious Spark, *can forbear indulging the inviting Motions of Flesh and Blood? And what man but an Anchorite or Hermit can resist the Impetuous Inclinations of his Youth?* —— If in the last place you advise any to be more Religiously Observant of the Lords-Day; *Why, who* (says the Licentious Libertine) *has required this at our hands?*

hands? Is it not enough to go twice a day to Church on the Sunday, *but we must be Puritans and Phariſees at home too?*

This being the true Account of the deſperate Caſe of our debauched Times; What remains, but that ſome one ſhould, tho I perhaps have not with Rigour and Menaces, with Thundrings and Lightnings enough, made them ſenſible of their Condition; leſt ſoothing themſelves up with the conceit of Gods Mercies, and Chriſt's meritorious Death and Satisfaction for their Sins, they remain ſtill in the Suburbs of Hell, and dance ſo long about the Pit of Deſtruction, till they irrecoverably fall into their Eternal Ruin? Do the Phyſitians uſe gentle Applications, and only ſtroke their Apoplectic Patients? No certainly, they find Rubbing and Chafing, Pinching and Wounding, Scarrifying and

Cupping little enough to make them recover of their Dead Fit. And ſhall the Soul in as deep an Apoplexy as ever the Body felt, have ſoft things ſaid to her? Shall the Obdurate Conſcience, and the Heart as hard as the nether Milſtone be ſoftly anointed as it were with Oyl, and bound up as if nothing ailed them? Certainly thoſe Balſamicks would do better, when the Wound is laid open and ſearched throughly; when the Soul is touched to the quick, the Conſcience pricked with the Senſe of its own Guilt; and the Heart brought down to a Melting, Bleeding Temper. I am confident the Binding up the Sore before it be half Dreſſed, and drawing a Skin over the unhealed Part is a ready way to cauſe a Gangreen. And I am as confident, that ſpeaking Peace to a People, when there is no Peace belongs

longs to them, and the gentle treatment of Vice is the great Cauſe of its ſpreading the Contagion, and of making the Infected inſenſible of the Plague, till ſuch time as it has got ſuch ſure footing, that a Cure without a Miracle is deſpaired of.

And ſince things are in ſuch a deſperate Caſe, what ſober man can forbear wiſhing that Impiety were reduced into ſome degree of Modeſty; and that Wickedneſs were but ſcared into Corners, that it may at leaſt from henceforth not dare to outface the Light, and boaſt of its numbers in the Eye of the World? And any rational man would be forward to think this might eaſily be done in a Country, where Chriſtianity is profeſſed in its Original Purity, and where the Fundamental Laws and Inſtitutions favour the Attempt. But

alas! we find, tho we have Statutes to that purpoſe made to our hands, tho the Great Wheels have moved, and we might have expected the leſſer Orbs would have followed the Motion: yet moſt men ſtand ſtill, and thoſe, which do move, make but a very tardy motion by reaſon of the Oppoſition of a Major Party; whoſe Clamours are ſo great as to make the ſuppreſſing of Prophaneſs and Debauchery the Great Grievance of the Nation. So that tho there ſhould be a Scheme propoſed by the Beſt and Wiſeſt of the Nation for accompliſhing the Deſign, tho there were more Laws made to back thoſe already in force; yet when that is done it would be to little Effect, unleſs there could be found Perſons of that Courage, Generoſity, Conduct and Prudence, as might accordingly put the ſame in Execution.

tion. But where to meet ſuch as are Endowed with thoſe Qualifications will be the harder Task, if we conſider that we live at preſent in a World which never yet was ſo happy, as the Good made the Larger and the Riſing Party.

As Reformed as this Age pretends to be, he knows very little of the World, that ſees not the great need this Corrupted Iſland has of a *Speedy Reformation*: A Work of ſo great a Conſequence, which not only Good Men ought to endeavour, but the Bad ought to deſire, and all ought one way or other to promote. But what Rubs and Remora's, what Diſappointments and unexpected Diſcouragements has ſo Neceſſary a Work met with of late from ſome, who ſhould have been by the Obligation they lie under its forwardeſt Promoters

and

and Encouragers? It would ſeem too reflecting to inſiſt hereon, and therefore I leave the perſons concerned to conſider with themſelves whether they have acted like Chriſtians, or ſo much as like Engliſhmen, in doing what in them lies to hinder ſo Glorious a Deſign.

That we are a People that do need a Reformation: That we are not ſuch white and undefiled Creatures as we take our ſelves to be: That as long as we continue in thoſe Open and Crying Sins, under which our Land at preſent groans, we cannot expect the Conſummation of ſuch Mercies, as are already begun for us, but a certain fearful looking for of Judgment and Fiery Indignation devouring us from the face of the Earth: That all our Pretences to Religion, and of our being of this or that Church

ſig-

ſignifie nothing without a Holy Life, and the keeping our ſelves Pure from the Corruptions of the Age: That thoſe, who are in the Gall of Bitterneſs, and involved in the Labyrinths of Sin, may extricate themſelves and come out of the Midſt of *Sodom*, and fly for Refuge to a Spiritual *Zoar*, before the Deſtroying Angel overtake them with his Plagues; it is the Deſign of the following Diſcourſe to ſhew. To which end I have not ſpared to draw thoſe Vices I have handled in their proper, lively, and real Natural Colours: To lay the Plague, the Curſe and the Judgment at the Right Door: To call the Blaſphemer, the Intemperate, the Unclean Perſon and the Prophane by their Proper Names: And to tell them of the Miſeries, Calamities Wants, Diſeaſes and Death which are their

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Portion in this Life; and of the never-dying Worm, the never-ceasing Pains, the never-ending Torments and the Eternal Unquenchable Flames, which (without God's Mercy upon their Repentance) will be their Lot in another World.

And truly I am so far from wishing any severe word in the Ensuing Treatise unwritten, that I am afraid of nothing so much, as that (being infected with the Epidemical *Prudentials* of the Times) I have treated Vice too gently, and used the Vile Enormities too favourably. I could wish with all my Soul that every word therein were as sharp as Arrows, and as keen as a two Edged Sword, that they might stab the Sins (I have treated on) to the very Heart; and bring the Offenders to such a Pass, that they might be necessitated to flee to *Jesus* for

for the Soveraign Balſom of his Blood to heal their wounded Conſciences, and that being there they might ſee the neceſſity of living a Holy Life, leſt they ſet their own, as well as their Saviours Wounds a bleeding a-freſh.

I have but one Word more to add; which is, to advertiſe the *Reader*, that I had an Intention of treating upon ſome other Malignant and Capital Vices; but perceiving that thereby I ſhould ſwell this Work to a larger Volumn, than I deſigned this Manual ſhould be; and conſidering, that, by advancing the Price above the Vulgar Reach, I ſhould rob the Inferiour Rank of People of the benefit thereof, and ſo loſe the very end of publiſhing it for a Generall Good: I confin'd my ſelf to ſpeak only of thoſe ſins, which ſeemed to bear the moſt uncontroul-

able

able ſway in this our Iſland. And truly I could not but think it moſt proper to handle thoſe Crimes, and lay them Open and Naked to the World which are accounted by the Greater Party for Little, Venial and the Pecadilloes of the Age, at which the Deity ſeemed little or not at all concerned, and in the Commiſſion of which they notwithſtanding hoped for Heaven and Eternal Happineſs. How egregiouſly they are miſtaken, they will (if they have but the Hearts to conſider) find in the ſequel.

And oh! that every one, who Reads this, *were wiſe, that they underſtood thoſe things, and that they would conſider their Latter End*: That *they would ceaſe to do Evil* and *learn to do Well*: That *they would chuſe Life* and *not Death, Light and not Darkneſs*. That every Soul may Depart from the Error of his Ways

Ways and be reformed; that the Reformed may, as much as in them Lies, endeavour to reclaim the whole; is the Earneſt Deſire, as well as the Endeavour of him, who is a Well-wiſher to the whole *Iſrael* of God, and eſpecially to the Welfare of our particular *Son*.

Farewell.

THE

Advertisement.

A *Book newly Publiſhed, entituled* Eccleſia Reviviſcens; *A Poem, or a Short Account of the Riſe, Progreſs, and Preſent State of the* New Reformation *againſt Vices and Debaucheries. Printed for* Tho. Salusbury.

THE INTRODUCTION.

Man conſidered in his three ſtates, of Innocence, Nature, and Regeneration. A ſhort view of the Church from the Primitive to our Times: A ſurvey of the Degeneracy of the preſent Age; and the little Reaſon the open Debauchees have of ſtyling themſelves Church of *England* Men. The Guilt of this Nation in general aggravated in that neither God's Mercies can Win it, nor his Judgments Terrify it into a ſerious Reformation.

1. *MAN, that Curious, Upright, ſtately Fabrick of an Almighty Make, in his ſhort Period of Innocence attracted to himſelf the Admiration, Love and Obedience of all other Creatures, which were ſubſervient to him as their Lord and Denominator. To him, did all the moving and creeping Animals of the Earth, the Winged Fowls of the Air, and the Scaly Fiſh of the Deep become moſt willing Tributaries: To Him, did the Firmaments above, thoſe Orbs of Light, the Sun, Moon, and Stars afford their milder Influence: To him, did all the Sweets of Paradiſe, and the Natural Product of the Fertile Earth yield Delight and Satisfaction: To him, in a Word, was all the Creation ſo Obedient, as if Man were the only Maſter-piece of God and Nature, and thoſe other Created Beings but*

The conſideration of Man, Firſt in his ſtate of Innocence.

ſo many Ornaments to ſet him off with the greater Luſtre. Add to this, (his Harmonious, and Symmetrical Body,) His being endued with a never dying, God-like and reaſonable Soul; Enlightened by a clear Underſtanding: Guided by an Uncorrupted Will, Moved by pure and Seraphick Affections, and placed in a Rank a little below the Angels.

2. Man conſidered in his ſtate of Nature.

2. No ſooner did he fall and tranſgreſs that one Commandment by eating the Forbidden Fruit, but the Scene of Glory quickly changed to that of Ignominy and Reproach: His Body became Diſtemper'd, Frail, and Miſerable; His Soul loſt the Divine Impreſs, and became filthy and abominable; His Underſtanding was darkned; His Will Corrupted and Depraved; His Affections Vitiated and Debauched; and his whole Man out of Frame. He had neither Peace without, nor Peace within; but all in a ſtorm led an Unquiet, Diſatisfied, and diſcontented Life. All the Creatures now roſe up in Actual Rebellion againſt their transformed Lord, vindicating their Creators Honour upon one that had ſo ſhamefully abuſed it. And the laſhes of a Wounded Conſcience upon a ſenſe of his Guilt were more afflictive to him by far, then his being whipped out of Paradiſe ever was. What diſmal Effects his Poſterity met withall is apparent from God's Juſtice in giving them up to a reprobate ſenſe, to commit Iniquity with greedineſs, and then plaguing them with ſundry Diſeaſes, and divers kinds of Deaths. For from the very moment of the Fall the Intellectual became ſubject to the Senſitive Faculties; the Rational, nobler part of the Man was enſlaved to that ignoble part which he held in common with Brutes; and the Soul bowed down, and was conformable to all the Luſts and impetuous Paſſions of the Body.

3. *In*

3. *In this languid condition lay the greateſt part of the Poſterity of fallen* Adam *for nigh four Thouſand Years. In the height of that Impiety, which proceeded from thoſe Corrupted Principles, was it that the old World was deſtroyed by a Univerſal Deluge of Waters: and the new One in its Nonage was diſperſed by a Jargon of Languages at the Confuſion of* Babel. *Of all the Kindreds of the Earth, which then began to increaſe, did not God chuſe any, ſave faithful* Abraham *and his Seed, to place his Name among them. 'Twas* Jacob *was his Choſen, and* Iſrael *the Lot of his Inheritance; 'twas in the Tents of the Sanctified Tribes that the Glory of his Preſence ſhone; and by his Servant* Moſes *he implanted the Rudiments of a Typified Religion which hereafter was to be refin'd and confirmed by his Succeſſor and Maſter, the* LORD JESUS.

4. *Thus the knowledge of the Divinity was as it were confined within the Borders of* Juda, *and* Paleſtine *was more happy then her Neighbours:* In *Judah* was God known, and his Name was great in *Iſrael*; in *Salem* alſo was his Tabernacle, and his dwelling place at *Sion.* Pſ. 76. 1, 2. *Whilſt the greateſt part of the World remained in Darkneſs, and ſate under the ſhaddow of Death; and groped through their Ignorance at Noon-day: Whilſt* they changed the truth of God into a Lie, became vain in their Imaginations, and Worſhipped the Creature more than the Creator, who is bleſſed for ever. Rom. 1. *True it is, the Wiſer ſort of Heathens, guided by their Natural Light, made ſome ſteps towards the raiſing the Soul from the Bondage of the Body; and gave great Pulls to ſet fallen Man once more upon his Legs. But alas! their Endeavours fell infinitely ſhort of that End: their glimmering Light proved but a falſe one to them; and their Intricate Reaſonings and dry Speculations were ſo far above the*

reach of Vulgar heads, and ſo uncapable of doing them any good, that they have oftimes bewildred the Philoſopher himſelf, who after all his ſearch has been forced to confeſs himſelf to be in the Dark. So that tho' thoſe Σοφοὶ *made ſome Advances towards the Civilizing the Barbarous Nations, and preached up Morality to their Diſciples; yet all the Religion they could ingraft in the World was but Deluſion, and the beſt of their Altars wore no other Inſcription then to the* Ἀγνώστῳ Θεῷ. Acts, 17, 23. UNKNOWN GOD, *whom ignorantly they Worſhipped, and of whom they could have no certain knowledge till* the Sun of Righteouſneſs aroſe with healing in his Wings, and brought Life and Immortality to light through the Goſpel; Becoming (as *Old* Simeon *expreſſes himſelf*) a Light to lighten the Gentiles, as well as the Glory of his People Iſrael: *Luke* 2. 32. *Bringing the glad tidings of Salvation to the Greek and the Barbarian, to the Bond and Free*; and Preaching Repentance and Remiſſion of Sins among all Nations, beginning at *Jeruſalem. Luke* 24. 47.

5. *This Abſtract of Mercy! This Over-flowing Quinteſſence of Compaſſion! By a myſterious Incarnation condeſcended to* to take upon himſelf not the Nature of Angels, but the Seed of *Abraham. Hebr.* 2. 16. Who being in the form of God, thought it no Robbery to be equal with God; but made himſelf of no Reputation, and took upon him the form of a Servant, and was made in the likeneſs of Men: And being found in faſhion as a Man, he humbled himſelf, and became obedient unto Death, even the Death of the Croſs. *Phil.* 2. 6, 7, 8. *And by that Expiatory Sacrifice of his he ſatisfied his Fathers Juſtice,*

3. Man conſidered in his ſtate of Regeneration.

Juſtice, offering himſelf up once for all. In this hopeful way of Recovery did that Bleſſed one *leave Mankind upon his Departure hence; and intruſted the farther Cure to faithful hands, who were not wanting to tranſmit the Sovereign Balſom,* Chriſt Crucified, *to Poſterity.*

A ſhort view of the Chriſtian Church, from the Primitive to our times.

6. *And now began that Fevor and Warmneſs for Religion to appear in the World: All Places Ecchoed with this New Doctrine, and every Mouth uttered the Goſpel and Glad Tidings of Peace. Innocence and ſincerity began to be Viſible in Mens Lives and Manners; and thoſe, who could not diſpute, could die for their Pure and Undefiled Religion. This was the Caſe of that Flouriſhing Palm-Tree the Primitive Church, which ſpread its Branches ſo far under the hotteſt Perſecutions, That moſt of the Dark Corners of the Civilized Nations were enlightened with the Piercing and Reſplendent Beams of the Truth: And the Earth began to be* full of the Knowledge of the Lord, as the Waters cover the Sea. *Iſ. ch.* 11. *ver.* 9.

7. *But alaſs! this was too good to laſt long. For no ſooner had the* Chriſtian World (*ſo I might then call it*) *enjoyed a Requiem from the continual Haraſſes of Pagan Tyranny and Perſecution: No ſooner was* Chriſtianity *Univerſally Embraced throughout the* Roman Empire: *No ſooner had it the Protection of Emperours, and the favour of Complaiſant Courtiers (who, weary of the Pagan Worſhip, became of the ſame Religion with their Princes;) No ſooner was it Eſtabliſhed by the Edicts of* Conſtantine, *and confirmed by* Theodoſius *and his Succeſſors in the Imperial Throne; But it became the Subject of its own fewds and Animoſities: So that what all the United force of Hell and Earth, had in vain endeavoured by open Violence to deſtroy, was*

Over-whelm'd with its own Ruines, and lay buried under its own Heaps. Hereſie upon Hereſie, Schiſm upon Schiſm, Rent the Union of the Church on the one Hand; *The* Arrians, *and* Donatiſts; *the* Pelagians *and* Neſtorians (*ſome Queſtioning the Divinity, others the Humane Nature of* Chriſt; *ſome Quarrelling about the* Proceſſion, *others about the* Divinity *of the* Holy Ghoſt,) *ſet the Profeſſors of Chriſtianity together by the Ears, and involved all in Flames for two or three Centuries together. But then on the other hand Superſtition, Blind Zeal, Falſe Principles and Intereſt, draw'd a veil quite over the Truth; and for many Ages after, Believing as the* Church *believed; Outward* Pomp *and a Continual* Round *of Myſterious ſplendid* Ceremony *was all the Religion the Indulgence of the* Papal Chair *required at Mens hands. If they could with an Implicite Faith own* Infallibility, Purgatory, Tranſubſtantiation, *the* Sacrifice of the Maſs, *and a hundred ſuch like Whimſical Notions of Human Inventions; were their Lives never ſo Wicked, and their Manners never ſo Debauched; yet they might be aſſured of Heaven and Eternal Happineſs.*

A view of the degeneracy of the preſent Age.

8. *But tho' all theſe ſad Afflictions happened to Chriſtianity in the ſucceſſive Ages of the Church, yet it was free from that general inundation of Impiety, wherewith this laſt and degenerate Age is at preſent ſo overwhelmed: wherein, even the dregs of Sin and Pollution are as it were ſunk and ſetled down to the very bottom. Was ever Wickedneſs more open-faced? Was it ever more immodeſt than in theſe worſt of times? And truly I cannot wonder that it is ſo, that it ſtruts thus boldly unmasked, and fears no contradiction; ſince not only* Pagans, *but* Chriſtians; *not only* Papiſts *but* Proteſtants, *are its Abettors. Men now-a-days, not only*

only practiſe but plead for their Vices, and maintain a Diſpute for any beloved Luſt with as hot a Zeal, as the beſt of Chriſtians would ſtand up for the cauſe of Chriſt *and his Religion; bearing ſo great a Love to* Sin *and the Author of it, as tho' they were willing to live their* Votaries, *and to dye their* Martyrs. *This is the ſad, lamentable, and too true account of the preſent State of Apoſtatizing Mankind. And how great a ſhare this our* Iſland *contributes to the Univerſal Deluge of* Debauchery, *is too evident to need any further Demonſtration, than that of Ocular Inſpection. We are all of us too apt upon the Commiſſion of a Sin,* Adam-like, *to lay the blame far enough from our own Doors: to charge it upon the ſtrength of the Temptation, upon the weakneſs of our Conſtitution, upon the Cuſtom of the Place wherein we live, upon our own Ignorance, upon Surprize, and the like. But alaſs! none of all theſe* Salvoes *will ſerve the Turn, but for all theſe things* GOD *will bring us into Judgment.*

9. *And who can chuſe but grieve to obſerve that moſt (I may ſay All) the open Debauchées of the Age are ſo impudent as to profeſs themſelves* Church of England men, *hoping that under that pretence (for I can call it no otherwiſe) to eſcape the Cenſures of Man here, and the Sentence of God hereafter? They cry as loud as any,* The Temple of the Lord! The Temple of the Lord! *But all the while remain in the outward Court, and will loſe the priviledge of being ſaved with thoſe which are within the inner Rail. For how unreaſonable as well as unchriſtian is it to think or expect ſo pure and undefiled a Church, ſhould indulge any of her Members in theſe horrid*

The little reaſon wicked Men have, to pretend themſelves of any, much leſs of the Church of *England*, whoſe Canon, as well as Civil Laws are againſt them.

horrid Debaucheries, which a ſober Heathen would Bluſh to committ? No for certain ſhe does not; for all her Canons *and* Conſtitutions *as well as* Doctrines *tend to the Eſtabliſhing of a Holy and Unblameable Life in the World, and the Reſtraining of moſt of thoſe reigning Vices of our Corrupted Age. Nor is the Civil Magiſtrate leſs armed againſt them, having ſeveral* Penal Statutes *to empower him to put a ſtop to their Exorbitancies; ſo that whoever will continue in thoſe open ſins, is ſo far from being a* Son of the Church of *England, or a Friend to any, much leſs to* this Government, *that he is the greateſt diſturber of the* One, *and the moſt profeſſed Enemy of the* Other.

10. *And what an Aggravation is it of the guilt of this Nation in general, that it hates to be Reform'd? Which neither* Judgments *can terrifie, nor* Mercies *allure to Repentance? For what People have taſted more of the* Divine *diſpleaſure? What Land has received greater Favour from Heaven than this our* Iſland *within the ſhort compaſs of this laſt Century has? Was not the* Reformation *from* Popiſh *Errors and Superſtitious Tenets, matter of great Joy to this our* Iſrael? *Did not that wonderful Deliverance from the* Invincible Armada *in* Eighty Eight, *make glad the City of* God? *Did not* God's *Goodneſs Triumphantly manifeſt it ſelf in the diſcovery of the Horrid* Powder-Plot? *Were not the Reſtauration of the* Royal *Family after* 12 *years Baniſhment, and the re-eſtabliſhing Monarchy, after ſo long an* Anarchy, *marks of Divine Love? And (not to ſpeak of the fruſtration of many Plots in the late Reigns) Was not the late Revolution, and the Deliverance we received from thoſe diſmal Apprehenſions and Fears we lay under*

The Guilt of this Land in general aggravated, in that, neither the Mercies nor the Judgements of God have had any influence over it to work a Reformation.

matter

matter of great Comfort and Satisfaction to all that were well-wishers to our Sion? *But what Returns have we made to God for all his Benefits? How have we imbraced thoſe Invitations to be Good and Happy? Baſe, Ungrateful Wretches that we are! We have turned the Grace of* GOD *into wantonneſs, fruſtrated the very deſigns of Gods Bleſſings, and turned them by our Abuſes into Curſings. Our Debaucheries are as many as ever, and our Animoſities and Diviſions as high on all ſides, as if there had been no opportunities for a Reconcilement.*

II. *And now let us look back upon the* Judgments *God has inflicted upon the Land, and obſerve whether they have prevailed any more than his Mercies. Did not a long abuſed Peace at laſt involve Three Kingdoms in Civil War? Fill the Nation with Devaſtations and Ruins? Turn our Waters into Blood? Cover every place with the dead Bodies of the ſlain? Expoſe the beſt Religion in the World naked to the Affronts and Contumelies of Sects and Parties? And provoke the fury and madneſs of the People ſo far, as at laſt, ignominiouſly to Arraign, unaccountably to Condemn, and barbarouſly to Murder the Nobleſt of Kings, tho' the moſt unfortunate of Princes? And to come a little lower, how ſmartly has this one* * Metropolitan *City ſuffered by* Plague *and* Fire? *How did the Peſtilence triumph within theſe Walls, killing her Thouſands and Ten Thouſands in our Streets? How did the inſulting Flames, like the ſweeeping Rain carry all down before it? As the Plague made no diſtinction between Sexes and Degrees; ſo neither did the devouring Fire take any notice of Sacred or Prophane Structures, but levelled all alike to the ground, and buried them in one common heap of Aſhes. To ſum up all, and come nigher home. What Dangers did our Fears ſuggeſt unto us from the*

* London.

inſolency

Inſolency of the Romiſh Tyranny in the laſt Reign? How was the Liberty and Property of the Subject, the Rights and Privileges of the Church ready to be Sacrificed to the Will, and Pleaſure of an Arbitrary Power? And if we look abroad; How has God viſited in his Wrath moſt of the European *Churches, and put a Cup of Trembling and Aſtoniſhment into their hands? How deeply for three years together has our Neighbouring Iſland taſted of it? And how do we know but the next Draught may be ours. One would think theſe Afflictions we have felt, and thoſe we have juſt reaſon to fear are hanging over us, were enough in all Reaſon to bring us nearer unto God, and to ſtartle us into our Duty. But alaſs! we are never the better, and have great reaſon to apply the Pſalmiſts Words to our ſelves, That tho' all theſe things* [Sword, Peſtilence, and Fire; Fears, Dangers and Calamities] *have befallen us, yet* [are we ſtill the ſame] *we do ſtill forget God.*

12. *But ſhall not God viſit for theſe things; ſhall he not be avenged on ſuch a Nation as this? Yes, doubtleſs he will: For tho' he ſeems to Wink and Connive at theſe Enormities for the preſent, and may ſpare the Publick a while for the Righteous Man's ſake; yet God's Spirit will not always ſtrive with Man, but taking the Good from the Wrath to come, he will rain down his Plagues of Fire and Sword, of War and Peſtilence; and root out the Wicked Doers from the Face of the Earth. In this World the Unrighteous* Communities *ſhall ſuffer, there being no Retribution of Publick Societies beyond this and the Grave. But the Impenitent* Individuals *will be reſerved to receive their Portion in the laſt Day; When that Dreadful and Irrevocable Sentence ſhall be Pronounced, of* Go ye Curſed into Everlaſting Burnings prepared for the Devil and his Angels. *Mat.* 25. 41.

The

The Reformed Gentleman, &c.

Of Profane Swearing, Blaſphemy, Curſing, and Perjury.

CHAP. I.

The Sin of Profane Swearing conſidered from the Nature of a Lawful Oath: Blaſphemy, and Curſing conſidered: The unaccountable Folly thereof, in that there is no Motive for it either in Atheiſm, Irreligion, or Reaſon; and in that we abhor it in thoſe we either Love or Honour. Four Pleas for this Sin conſidered and Refuted. The Force of Evil Cuſtom. Four Motives for the forſaking thereof. The Guilt of ſuch who, tho' they do not Swear themſelves, yet delight to hear Others Swear. Perjury Conſidered, whether in order to Circumvent, or falſely Accuſe others: The difficulty of diſſuading Men therefrom. Motives to forſake it drawn from the Greatneſs both of the Sin and the Puniſhment.

1. THAT all theſe are Sins, and dreadfull ones too, none that have the leaſt notion of Good and Evil will or can deny. But, how abominable they are, will appear more by Conſidering, that all are the Profanation of that Sacred Name, by whom the whole family of Heaven and Earth is named. I ſhall conſider the three firſt together, for that 'tis rare to have the Man, who makes nothing of a *Raſh* Oath, to make Conſcience of Blaſpheming God,

God, or Curſing his Neighbour. How ſinful Profane Swearing is, may be known by conſidering how Sacred and Solemn an Oath in its own Nature is: Being nothing leſs than

First, The Sin of Profane Swearing conſidered, from the Nature of a Lawful Oath

2. The calling and Atteſting the Ever-Bleſſed Trinity [the Searcher of all Hearts, the tryer of the very Reins, and from whom nothing is hid,] in ſome weighty Matter as a Witneſs of the Truth, and a Revenger of the Falſhood of what ſhall be aſſerted by the perſon thus adjuring. Beſides, the Divinity of an Oath (as I may ſo term it) will be more manifeſt by Conſidering, 1. That none are Admitted to take it but ſuch as are grown up to years of Diſcretion, excluding both the Mad and Perjur'd Perſon too. 2*ly*, That the matter thereof ſhould be grave, and not trivial or unlawful. 3*ly*, That the Form is moſt Solemn, ſuch as the lifting up of the hands among the Jews; the Laying the hand upon the Altar, as did the Civiliz'd Heathens, and upon the New Teſtament, as is uſual with us Engliſh Chriſtians. 4*ly*, That the end is the Declaration of Truth, the deciding of Controverſies, the Manifeſtation of God's Glory, and the Good of Humane Societies. 5*ly*, That the Object thereof is only God the Lord *Jehovah*; the Omnipreſent, Omniſcient, and Omnipotent Being.

3. And is an Oath ſo Sacred in its own Nature? What a Folly and Madneſs as well as Sin is it then, upon every turn to call upon the Ever-Glorious Majeſty of Heaven to come and Witneſs our Trifles, Untruths, and oftimes Sins; as if we were willing to make him partake of our Impertinencies, Nonſenſe, and Crimes? Would it not be a piece of

Rude-

Rudeneſs, Impudence, and Preſumption, think ye, to preſs into the Preſence of but an Earthly Prince, and bid him leave the weighty concerns of his Government, to come and Witneſs your Idle, Frivolous and Unneceſſary Diſcourſe? Yet ſo bold do Men make with the King of Kings, as to think him at leiſure ever and anon to give an Ear to the Invocations, that are made to him at every Table-Talk, Cheſs-Board, and Game at Loo.

Secondly, Blaſphemy Conſidered.

4. Is the profane Invocation of God at every inconſiderate Trifle ſo great a Sin? How Monſtrous then muſt it needs be to fall foul upon and Blaſpheme the *Being, by whom we Live, Move and have our Being*? True it is, Men muſt be arrived to a great degree of Impiety, that ſhall Curſe God to his very Face: Yet, tho' there may be but a few Inſtances of ſuch as in direct Terms ſhall vilify their *Creator, Redeemer*, and *Sanctifier*; God's Name may be Blaſphemed many other ways. He has his Tabernacle, his Sanctuary, his Word, his Day, his Ordinances, and his Miniſters, all bearing that Inſcription [*He that Honours you, Honours me: But he that deſpiſes you, deſpiſes me.*] Theſe are the Apples of his Eyes, his ſenſible parts, whereby he may be wounded, tho' the Sin never reach his Inacceſſible Eſſence. And how frequent is it to have the Wretch in his Farce and Drolleries Romance upon the Sacred Scriptures? Buffoon the Holy Order? Speak ſlightingly and profanely of the Lord's Day? And make a mock at our Religious Aſſemblies? If this be not Blaſpheming God among the Gentiles, I know not what is: For this is all that the Monſter can or dare do againſt the Holy One of *Iſrael*:

He

He can only ſtab him thus in Effigie, and would ſerve the Original no better did it lie in his Power; and cannot forbear dethroning God in his Heart, and ſaying, *This Man ſhall no longer Reign over us.*

Thirdly, Curſing Conſidered.

5. And can we expect that out of the ſame Mouth ſhould proceed *Curſing* and *Bleſſing?* That he, who makes nothing of *Blaſpheming* his God, ſhould boggle at the *Wiſhing ill* to his Neighbour, and himſelf? No, for certain, he that can do the firſt, never ſtops at a Conſcientious Scruple about the other: For what more common then to have the Bluſtering Hector, not only in his Paſſion to an Enemy, or a Stranger; but even in his ſober familiar Diſcourſe, wiſh the *Pox*, the *Plague*, and *Eternal Damnation* to his Friend or himſelf? And what is more amazing than to imprecate all this upon the Perſon he pretends to love extremely at the ſame time, as tho' he Curſed him out of pure kindneſs, and wiſhed him damned out of Civility? But what ſhall we conclude of thoſe Men, but that they are Mad and Frantick beyond the Cure of *Hellebore?*

The Unaccountable folly of Swearing raſhly, ſince it has no inducement from Atheiſm, or Reaſon.

6. But tho' every Place, and Corner of this our Iſle abound with ſuch profligate Wretches; tho' this part of the World Echoes with whole Volleys of Oaths and Curſings, which continually are diſcharged, as it were, againſt Heaven; yet did I never hear of one that could Alledge any thing like an Excuſe to extenuate the Extravagancie of their Guilt. Such an unaccountable Folly is there inherent

inherent in a Raſh Oath, that nothing can be ſaid as a Plea for the uſe of it; but Men Swear becauſe they will Swear. There is nothing of an Inducement, either in *Reaſon* or *Religion*, in *Atheiſm* or *Irreligion*, that can warrant the Commiſſion of ſo horrible a Crime.

7. An *Oath* in an *Atheiſt*'s Mouth is Nonſenſe and Contradiction. For by invoking a *Being* by him diſowned, he manifeſtly gives himſelf the Lye; He thereby argues the weakneſs of his Judgement, and ſtabs his own Notion to the very Heart. For who can believe he is throughly perſwaded that there is no God, when at every Sentence he ſpeaks, he Mutters out the very Name? Or that he denies a Saviour, when ever and anon he uſes *Wounds and Blood* to make his Diſcourſe Emphatical! Or that he thinks there is no Hell, or Devils, when in every turn of Paſſion, he calls upon the one to take his fellow Creatures; and heartily wiſhes them in the Torments of the other? Sure I am the Swearing *Atheiſt* confounds himſelf, overthrows his own Principles, and demonſtrates the impoſſibility of being thorowpaced in ſuch Opinions. If he would uphold *Atheiſme*, he ſhould refrain from taking that Sacred Name into his Mouth (the bare mention whereof is argument ſufficient againſt him) and he ſhould invoke his *Almighty Chance*; and Swear by thoſe *All powerful Atoms*, which by their own Magnetick Force, jumbled themſelves out of a Chaos into this curious Globe; and he ſhould adjure thoſe *Empty Nothings*, to which he imagines all material Beings will at laſt be reduced.

1 No Motive for the Swearer in Atheiſm.

8. Nor

9. Nor is there any thing of reaſon in a profane Oath. Thoſe Arguments the *Devil* makes uſe of to work upon a rational Man, and to induce him to Sin, are in this quite laid aſide. Pleaſure, Profit, and Fear, the common Byaſſes of the Will, and Corrupters of the Underſtanding, there are none to be pleaded as a Temptation in this Sin, as it may in others. Here the *Devil* has a cheap Bargain, and Men ſell their Heaven for Nothing, and their Souls they barter away, and take no Money for them.

2. Nothing in reaſon to induce the Sin.

10. But farther yet, the unreaſonableneſs of this Vice appears in that, how fond ſoever we are of it our ſelves, and are affronted when any Body reprove us for it; yet, tho' we love the Treaſon, we hate the Traitors, and abhor a raſh Oath in thoſe we either Love or Honour. If a *Wife*, a *Child*, a near *Relation*, or but a *Servant* (whom we have a kindneſs for) Swear in our Preſence, how apt are we to check, and rebuke them? But ſhould a *Judge*, a *Biſhop* or a *Prince* Curſe and Blaſpheme in our hearing, How would our Blood riſe? And how unſeemly, ungenerous, and intolerable would it ſeem in them? And is not the offence as unbecoming us, and as notorious, as if the beſt Friend or worthieſt Nobleman of them all were guilty thereof? It remains then that we charge the prevalency of this Sin to *Cuſtom.*

The folly of this Sin, farther illuſtrated in that we love it not in thoſe whom we love or eſteem.

11. 'Tis Cuſtom, that Engliſh Law, that Engliſh

Tyrant

Tyrant, that Obſtacle to a Holy Life, which is the chiefeſt Plea Men do, or can uſe to palliate ſo great an Offence. Thoſe other excuſes *made for it, ſuch as the being provoked to Anger: The creating Belief thereby: its being an Ornament of the Speech: and a gentile Accompliſhment*, are but thin and empty ſounds. For,

That Cuſtom is the chiefeſt Plea for it: all the reſt proved to be trivial.

11. Can any Man of Senſe think, that the Commiſſion of one unlawful Act can excuſe the falling into another? Yet ſo abſurd is he that imagines the being carried beyond his Reaſon, will any thing at all leſſen the Fault of tranſgreſſing his Duty. No certainly; it is a great Aggravation thus to add Sin to Sin. For is it not enough (*Vile Criminal!*) to incenſe thy God by falling into an unallowable Paſſion, and frantick Fury, but thou muſt at the ſame time provoke him yet more, by taking his moſt holy Name into thy profane, and unclean Lips? Thou hadſt no Warrant for thy mad Frenzie (let the Temptation thereto be never ſo ſtrong) ſo as to forget thy ſelf, much leſs not to remember him, whoſe Wounds thou ſetteſt to bleed afreſh by thy piercing Oaths, and abominable Curſings. Whatever thou mayſt imagine, yet the being guilty of one Sin, will not in the leaſt alleviate the Commiſſion of another, tho' the latter be occaſioned by the former; but as thy Guilt, ſo will thy Condemnation, and Puniſhment be double too.

The Firſt Plea Refuted.

12. And no better a Refuge will the next Excuſe be to the common Swearer. For will any

The Second Plea Refuted.

Man believe him the more for his dreadful Aſſeverations? No, certainly this is a way of creating Belief ſo præpoſterous, that it is the ready road to raiſe up Diffidence, where there was none before. If thou art Honeſt, and reputed a Man of thy Word, none will deſire thy Oath for a ſmall matter, whatever they may do in a weighty concern: But if thou art known to be falſe or untrue, all thy Imprecations and Execrations will avail thee nothing; for Men will think (as we ſay) their own Thoughts. A *Liar* and *Swearer* are ſo near a kin, having one common Father of them both, that whoever has a Swearing, has (Ten to One) a Lying Vein too.

The Third Plea Refuted.

13. Then as to the next thing, which Men uſe to extenuate the guilt of raſh Oaths withal. Ask ſome, (I bluſh to ſay) of even the better rank of Men, why, they vent many almoſt in one breath? And they'll tell you, *it ſets off their Speech with a boon Grace, and adorns their periods with a lovely Decorum.* A ſtrange and unheard-of Art of Rhetorick this! An Eloquence not much known in former Ages! That Oaths ſhould be ſo Elegant, that Curſings ſhould be ſo Emphatical; and all Diſcourſes inſipid and flat, that are not ſtuffed with them, is ſuch a new Notion, as makes me call it *The Start-up Idiom of the Engliſh Tongue.* I know not how this blaſphemous Bombaſt ſounds in ſome Ears, but ſo far is this diſagreeing Harmony from affecting any ſober Man, that he would (I preſume) prefer the Croaking of Toads, the Hollowing of Owls, and the Cries of Ravens far before it. And I am apt to believe *Pliny*'s Panegyricks, and *Cicero*'s Encomiums have more Oratorical ſtrokes in them, than the Harangues of our Modern *Vitioſoes*, with all their bluſtering

bluſtering Parentheſies (*of Damn'yees, Sink'yees, By their Maker, and the like*) can ever boaſt of. Let thoſe Oaths be never ſo graceful in the ſpeaking, yet I am of opinion, that were they penned down ſo that the Speaker himſelf might ſee them, tho' he might not bluſh at the ſight of his Sin, yet he would, no doubt, at that of his folly, in uttering ſuch unaccountably bombaſtical Nonſenſe. And as taking as it is with moſt, we never heard of any that recommended himſelf or his Friend, to the Favour of any *Prince* or *Potentate* by *an Addreſs of Oaths*. Neither did we ever hear of any Council, in a Trial at Bar, that ever carried the Cauſe by *Swearing to the purpoſe*. Whatever the Lawyer may do in his Chambers, yet at *Weſtminſter-Hall* he has the Manners, or at leaſt the Prudence to bridle his Tongue from thoſe exorbitant Expreſſions. Thus have we taken a ſhort account of this Chop-Logick, this Swearing in Mood and Figure.

The Fourth Plea Refuted.

14. But to go on, there are not wanting ſuch as declare without asking, the raſh Swearing to be *Gentile and Faſhionable*. How faſhionable they are I ſhall not here diſpute, having reſerved that for another place: But as to the Gentility of an Oath, I can ſee nothing in it that can deſerve that peculiar Title. Is Swearing a mark of a Gentleman? Does that blazon his Honour ſo as all other Accompliſhments without it ſignifie nothing? Certainly, if Blots are Ornaments, if Inverting be the Advancing of a Scutcheon, this Adorns and Advances it with a Witneſs. But alas! I doubt after all, ſuch hectoring Oaths, would better become the Mouths of the *Beau-Garcons* and bluſtering Bullies of the Age, than any Inns of Court Gentleman whatſoever:

ver: tho' I muſt needs ſay, they would ſound bad enough from any. Be convinced then at laſt (deluded Gentlemen!) of this your Folly, and think not that to be a badge of your Honour, which is the greateſt ſtain of your Reputation. Beſides, every Arrant Aſs, Rake-kennel and Porter of the Town, may at this rate commence *Gentleman*, when they pleaſe, and rank themſelves with the beſt. For I do not ſee but they Swear with as good an Ayr to the full, as the moſt accompliſh'd Spark ever did. And every Footman and *Valet de Chambre*, *Swears as much like a Lord*, as his Maſter can ever pretend to.

15. And are not theſe excuſes for the perſevering in ſo horrid a Sin empty, idle, vain, and inſipid? Such as a rational Man, guided only by the light of Nature, would bluſh to own as his, much leſs openly to ſtand out in them, againſt the more prevalent Arguments of *Reaſon* and *Religion*. So that it follows, nothing but a notorious *evil Cuſtom* can be pleaded as a Defence for thoſe Profanations.

The force of Cuſtom conſidered and lamented.

16. 'Tis *Cuſtom* that has made this Plague ſo Epidemical. 'Tis that has infected our Cities, and poiſoned our Country Air too. So that where-ever you go, you may hear thoſe Franticks vent out the ſad Effects of their diſtempered Brains. Were it poſſible that any of our Predeceſſors could ariſe, and take a ſurvey of theſe times, How would they bleſs themſelves? And conclude a whole Legion of Devils were let looſe to lead Mankind to ſuch a degree of Madneſs, till the whole World were become at length, the Grand Bedlam for thoſe *Dæmoniacks* to reſide in? For now (with Grief of Heart may it be ſpoken) *Kings of the Earth, and all People, Princes, and all Judges of the*

the Earth; *Young Men and Maidens*; *Old Men and Children* (in the Pſalm 'tis *Praiſe*, but in our daily Practiſe 'tis) *Curſe, and Blaſpheme the Name of the Lord.* So Natural is this Wicked *Cuſtom* grown, that the Infant learns to Swear as ſoon as ever he comes to underſtand his Mother-Tongue; and can liſp out an Oath or a Curſe before he can ſpeak plain.

17. This is likewiſe the preſent, ſad, and lamentable ſtate of our poor diſtempered Iſland; and *What, When,* and *How* the *Criſis* of this Acute Diſeaſe it generally labours under will prove, and whether the Alteration will be for the better or for the worſe is too hard for any Humane Obſervation. 'Thô 'tis to be feared a Cure without a Miracle is to be deſpaired of, it being reduced already to ſuch a Languiſhing as well as ſtupid Condition; which nothing but a ſharp Remedy (ſome ſevere Judgment, or another) will be able to Reform and Reſtore to the full.

18. This indeed is a ſtartling thought to any who are not as yet arrived to the full height of this Impiety, and whoſe unſeared Minds retain ſome Senſe and Remorſe. I could wiſh with all my Soul, I could prevail only upon thoſe to return from whence they are fallen, and ſuffer the *faſhionable Many* to be damned by themſelves. For *ſhall we be ſo ſtrongly infatuated by our own Inclinations, and the Example of others, to renounce our God more heartily in our Practiſe, then ever we did the Devil in our Baptiſm? Shall ſo Abominable a Cuſtom Tyrannize over the Reaſon and Religion of Men and Chriſtians? Shall we follow a Multitude to do Evil, and run Headlong into Hell for Company? What if the Stream run ſtrong that way, is it an Impoſſibility to bear*

A Dehortation to leave off this Sin.

up againſt it? No certainly, we ſee it poſſible to have many Righteous *Lots* even in our *Sodom*; and many who Bleſs, Praiſe, Magnifie and Extol the King of Glory amidſt this Blaſphemous and Profane Generation. Nor are there wanting Motives to excite even the Worſt (were they not Deficient to themſelves) to a ſpeedy Repentance. For let *the Examples of the more Civilized Heathen ſhame us: Let the Conformity due to the Conſtitutions of this Kingdom in general, and to the preſent Government in particular Win us: Let the Obedience we owe to our Mother Church oblige us; and let the Terrours of the Lord in inflicting his Judgments Temporal, as well as Eternal, Conſtrain us to forſake our Evil Cuſtoms.*

Motives for the forſaking the Sin of Profane Swearing, &c.

19. *Let* (I ſay) *the Practiſe of the more Civilized Heathens ſhame us* to leave off our ſo much pleaded for and Cuſtomary Oaths. Whoever among them ſhould upon any Trivial Account invoke any of their Gods, were branded as Infamous perſons: ſo highly were the very Dæmons deified by thoſe poor deluded Pagans. And at preſent we hear nothing of the Turks taking their great Prophet *Mahomet*'s Name in Vain, or Blaſpheming their *Alcoran*, or Reviling their *Mufti*; but whenever they have occaſion to make mention of either, they do it with the greateſt Adoration, and profoundeſt Reſpect imaginable. And ſhall the Lord *Jehovah* (a Name ſo Sacred that the very *Jews* thought it a Sin but to pronounce it) be ſo commonly abuſed, affronted and defiled, by our unhallowed Lips? Shall *Chriſtians* and a *Reformed* Nation

First Motive drawn from the Example of the Heathens.

too

too, engroſs this Sin of *Profane Swearing* ſo much to themſelves, as to make it their own peculiar Vice?

Second Motive drawn from the Conformity due to Engliſh Government.

20. *Loyalty* has been ſo Elevated a Subject not long ago, that Men would oftentimes ſhipwrack a good Conſcience, ſo they might appear but favourers of the Government they lived in: But ſo far is the common Swearer from being a Loyaliſt, that he Acts in Contradiction to all the Modern Conſtitutions of the Engliſh Nation, and openly reſiſts the unrepealed * *Statutes* of the Land, made and provided in that Caſe. And let him boaſt of being never ſo good and true a Subject, it avails nothing ſince he defies the Laws, and by his practiſe Nulls thoſe Inſtitutes which are ſo ſtrong in force againſt him. Neither is he a Friend to this Preſent Government (let his pretences be never ſo ſpecious) ſince his Actions are Diametrically contrary to the Royal Will and Pleaſure ſpecified at firſt by *his Majeſties Letter to the Biſhop of London*, which was ordered to be Communicated to the reſt of the Clergy; and afterwards ſignified to the Civil Magiſtrate *By the Queens moſt Gracious Meſſage to the Juſtices of Middleſex*; and Laſtly, by a more forcing Proclamation, in which they Recommended the ſuppreſſing *Profane Swearing* and *Curſing*; as the firſt and chiefeſt of thoſe Offences which were accounted, more eſpecially to haſten and bring down God's Judgments upon this Unfortunate Kingdom.

* 21 Jac. 1. *cap.* 20. *continued* 3. Car. 1. *cap.* 4. *made perpetual.* 16. Car. 1. *c.* 4.

21 But, Thirdly, there are many of thoſe Profligate Wretches, who dare own themſelves *Church-*

men; and if they pretend to any Religion, it is the Reformed, Orthodox and Proteſtant Faith they are of: They appear openly in our Congregations, and ſhew a bold Face inthe moſt ſolemn of our Aſſemblies, and intrude into the moſt Sacred of our Ordinances the Sacrament of the Lord's Supper. But let thoſe Profaners of all that is good and ſacred be aſſured, that the Church is not their Mother; that within her Boſom there are cheriſhed no ſuch Vipers, that her Sanctuary is no *Aſylum* for ſuch Vermine to have recourſe to: For her Doctrine's drawn out of the Pure fountain of God's Word, (*a*) her Articles, (*b*) her Homilies, and her whole Conſtitutions are directly Oppoſite to the Profane, and gives no manner of Encouragement for him to perſevere in his Extravagancies. However the lewd World may eſteem of things now, yet when the Laſt Day comes, no Queſtion but the Church will ſay to thoſe her Hangers-on, *I know you not, You would have none of my Counſel, but deſpiſed all my reproof, therefore Eat ye of the Fruit of your own way, and be filled with your own devices.* If therefore any Man has any Zeal to ſtand up for her, and to promote her Cauſe, and to enlarge her Borders; He cannot do it better than by a Sober and Conſcientious Converſation to let his Communication be Yea, Yea; and Nay, Nay.

The third Motive drawn from the Obedience due to the Church.

(*a*) *Article* 39.
(*b*) *Homily* 7.

22. Come we now to conſider the laſt Motive, which if all the reſt fail, may prove ſtrong enough to work upon the moſt Obdurate

The fourth Motive drawn from the Judgments of God.

obdurate and hardned Conſcience, unleſs it be Judgment, Hell and Damnation-proof. Men may be ſo brazen faced, as not to bluſh at their being worſe than Heathens; they may be ſo refractory, as not to be reduced by the ſtricteſt Humane Laws: They may be ſo unchriſtian and ſo unnatural as to chuſe to be diſowned by their Mother the Church, rather than part with their cuſtomary Vices: But I hope they are not ſo much in the power of the Devil, as that the terrors of the Lord againſt ſuch Offenders, both in this Life and in another, can make no impreſſion upon them.

23. Let thoſe Wretches be never ſo free from the Laws of the Kingdom, and the Cenſures of the Church, yet the Hand of the Lord will find them out, and even on this ſide the Grave, pay them home for their raſh Oaths, and blaſphemous Execrations. We have ſome, (tho' not many freſh) Inſtances of God's ſignalizing his Vengeance on ſuch horrid Criminals. For what was the reaſon of the ſmall company of the *Iſraelites*, killing 100000 *Aramites* in one day, 1 *Kings* 20. 20. If you conſult Holy Writ, you will find it was for Blaſpheming God. And what was the cauſe of *Sennacherib*'s meeting with ſuch an Unnatural and barbarous Death? Was it not the Blaſpheming the Lord *Jehovah* both by his General *Rabſhekah*, and by his own Hand-writing in a Letter he ſent to *Hezekiah*? And doth not God in our times take the Sinner at his word, and cut him off in an Inſtant, with the damnable Execration in his Mouth? True it is, ſuch Inſtances of God's immediate Vengeance in this World are very rare, and few examples of this nature are upon Record: But let us take a view of the impenitent Blaſphemer lying

1. Judgments upon Swearers in this life.

lying upon his Death-bed in his laſt Agonies, and ready to give up his polluted Breath at his laſt gasp: Let us there examine him, what Fruitor Profit he has in thoſe things whereof he is now aſhamed? Can you think his gentile Oaths, and accompliſhed Execrations, will now do him any advantage in that Eternity, into which he is juſt ready to Launch. No, I am perſwaded, you will hear him tell you another ſtory, and if the Devil has not quite gagged his Conſcience, you will hear him in the bitterneſs of his Soul, utter out this, or ſome ſuch complaint. "Damned Caitif that I am! In what an unavoid-"ably miſerable condition am I involved? What a "lamentable proſpect of endleſs Wo have I now in "my ſight? What a horrible Scene is juſt ready to "open, and deliver me up to the devouring Flames? *Oh curſed Tongue!* "How haſt thou been employed "for thine own Ruine? Heaven thou canſt not ap-"peal to, for the power thereof thou haſt often "defied: God thou can'ſt not call upon, whoſe "Name thou haſt often and ſhamefully prophaned "by thine unclean Lips: *Oh Heavens!* Drop down "upon me, and cruſh me into nothing: Oh *Mountains fall upon me, and cover me from the face of him that ſitteth upon the Throne, and from the Wrath of the Lamb: Oh Earth!* "Let thy Bowels gape, and hide "me in thy dark Caverns. But alas! in vain do I "vent my wiſhes to thoſe who cannot, will not help "me. Come then, ye *Infernal Furies!* and hurry "my accurſed Soul to its deſerved Manſions. Come "ye bewitching and infatuating Spirits, and take "your cheap Bargain home to your fiery Habitations. Thus raving and deſpairing, railing and curſing himſelf, he ends his abominable, odious, and ſinful Life.

24. But

24. But if this is not melancholy enough to ſtrike Horror into the Adamantine Heart, yet let him extend his proſpect beyond this and the Grave. For admit he may eſcapethe thunderbolts of Divine Wrath, tho' the Lightning may not devour him, nor the Arrows of the Lord take hold of him in this life: yet can he expect to eſcape the Judgment of God for ever? Shall not Hell be his Portion? and Eternal Miſery his ſtipend for all his Blaſphemies? Shall he not with *Dives* lift up his Eyes in Hell, being in Torments, and roar out in vain, for one drop of water to cool his inflamed Tongue; *That Fire, that world of iniquity* which delighted in venting out its Curſes and Oaths here on Earth? Will not the puniſhment be adæquate and ſuitable to the Crime? And is it not fit that *That* Member ſuffer moſt, which was chiefly inſtrumental in plucking down the miſery upon the whole? Conſider this then ye that forget God, that forget your ſelves, and forgoe your own Intereſt, both Temporal and Eternal, for what vaniſhes like Smoke into empty Air: Conſider ye that *Glory in your Shame*, that Triumph in your wickedneſs, that Out-dare Heaven with your Impieties: Are you able with the *Salamander*, to live in Fire? Can you dwell in everlaſting Burnings? Do you know what the Worm that never dies is? And can you tell what the Fire unquenchable means? If theſe things be not fictitious and imaginary, if you are ſenſible that there is really a Heaven for the Good, and a Hell for the Bad; and are deſirous to eſcape the one, and be bleſſed in the other: Leave off then pleading for your Vices, and argue not the prevalency of any Temptation, or the ſtrength of Cuſtom for your perſevering in your Impieties.

2. *Eternal Judgments upon Swearers.*

Be

Be no longer fond of your Diſeaſe, your Fetters, your Calamities: But ſhake off your ſhackles wherewith you have been ſo long confined, and break off your Sins by Repentance: Let that Mouth, which has Blaſphemed, Blaſpheme no more, but *praiſe and magnifie the Name of the Lord for ever, for his Name only is excellent, and his Glory above the Earth and the Heaven.*

The guilt of ſuch as Swear not themſelves but delight to hear others Swear.

25. And here I cannot but take notice of the madneſs of thoſe, who ſeem to be fearful of taking God's Bleſſed Name in vain themſelves, and yet delight to hear others Swear, and Blaſpheme. I bluſh to ſay that now-a-days 'tis the *Guſto* of company, to have one prophane Wretch or other by his horrid Imprecations and unaccountable Oaths to move the reſt to a fit of Laughter: And there's ſcarce any pleaſant Harmony in Society, without fearful ſounding Execrations to fill up the Chorus. But know, Oh wretched Man whoſoever thou art, that makeſt as it were a Conſcience of not Swearing thy ſelf; and yet takeſt pleaſure in hearing others Blaſpheme, that thou art under the ſame Condemnation. *For they all ſhall be damned that have pleaſure in unrighteouſneſs.* A bare Connivance and Miſpriſion, (as I may ſo ſay) of this horrid High Treaſon againſt Heaven, is enough to make thee a Traitor; How much more then ſhall thy conſenting to it in thy Will, and countenancing it openly by thy complacency therein, add to thy Guilt and Condemnation too? Hate not then thy Brother in thy Heart, by ſuffering and encouraging ſo great a Sin upon him; but correct and hinder it if thou canſt: Or if 'tis out of thy power

Power to do that, yet be not of that Devilliſh Society which makes that a matter of Sport, which ſhould be the Cauſe of their greateſt Humiliation; and Rejoyce, Triumph, and Laugh at that which makes the Damned in Hell ſhed Rivers of Tears.

4ly, *Perjury conſidered, whether by Circumvention, or by Subornation.*

26. I proceed to the laſt *Species* of Profaning God's Name, *viz.* by that horrid Sin of *Perjury*. And now I could wiſh with all my Soul there were no reaſon to cry aloud and exclaim mightily againſt this Wickedneſs. I could wiſh none were guilty of it but *Raſh Swearers*, but we find that how much ſoever they may by a fatal Conſequence ſlip into it, yet there are too many who do it out of deſign, and have their ends to ſerve therein. 'Tis too viſible how common Circumventions and Over-reachings are; and thoſe Uſhered in too frequently with the ſolemnity of an Oath: 'Tis a Myſtery belonging to each Man's trade to be upon the ſharp; and tho' they Lie and Æquivocate, Swear and Forſwear themſelves, yet they are paid well enough they think, can they get but the leaſt gains imaginable thereby: Nor is *Profit* the only Loadſtone that draws men to the committing this great Impiety, but the *Gratifying the humours of Malice and Revenge* works upon them altogether as much. Hence do we often ſee Subornations and Falſe-witneſſes, ſiniſter Tricks and unlawful Quibbles ſo much in uſe in theſe times. Can they but betray the Innocent to the ſeverity of the Laws, retaliate an Injury, and expoſe the object of their hatred to the Cenſures of either Church or State; can they but procure either Sequeſtration

or

or Excommunication againſt him: how do they triumph and rejoyce in their inhuman Proceedings, and proudly boaſt of their Malicious ſucceſs. But let ſuch Impudent out-daring *Knights of the Poſt* know, that this ſtretching of their Faith and Conſciences, tho' it has caſt a Miſt before the Inferiour Courts of Juſtice, yet they cannot corrupt the Righteous *Judge of all the World*, who *will do right*: He will unmask their falſe Evidences; Reverſe the Decrees iſſued out againſt the Innocent, and fix the Judgment where it ſhould be, upon the Perjurious Creatures head. *He will laugh at their Calamity, and mock when their fear Cometh, when their fear cometh, as a deſolation, and their Deſtruction, as a Whirlwind.* Prov. 1. 26, 27.

The Difficulty of perſuading men to leave this Sin of Perjury.

27. So common is this Wickedneſs, and ſo advantageous is it grown to carry on Mens Trades and Deſigns, that 'tis almoſt morally impoſſible to diſſuade them from it. You will ſeem to do them the greateſt Injury imaginable, ſhould you be ſo impertinent to adviſe them *to be men of their Words, to ſpeak the truth in ſincerity, and to be conſcientious in their Calling.* You would deſtroy the greateſt Pillar of their Trade, take away the very ſupport of their Merchandizing, ſhould you go about to ſtraitlace their Conſcience (as they call it;) and keep them off from an Advantageous ſtraining their Faiths, when occaſion requires. The whole World are turned Sharpers, and ſhall we (ſay they) be ſo ſcrupulous, as to be afraid of using the ſame Methods of advancing our Intereſt as is generally uſed? *Fallere Fallentem non eſt Fraus*; To Deceive

Deceive the Deceiver is too well known a Maxim, and too often practiſed by our Wicked Generation. But to reclaim if poſſible thoſe vile Exorbitancies I ſhall offer two Motives drawn 1. *from the Conſideration of the very Nature of the Crime*; *and* 2ly, *alſo from the greatneſs of the Puniſhment ſubſequent on the Guilt.*

First Motive to leave off this Sin, is drawn from the greatneſs of it in its own Nature.

28. Of what a Crimſon Dye, and Scarlet Grain this Sin is in its own Nature will appear, if we conſider that the Offender incurs the guilt of breaking the whole Law, and tranſgreſſing that general Duty he owes to *God*, his *Neighbour*, and *Himſelf*. 1. He offers the greateſt affront poſſible to *God*, either in his ordinary Calling, or (in a more ſolemn manner) when called to a Court of Judicature, when he invokes *the Father of Spirits*, and *a Being that cannot Lie* to be a Witneſs to his Untruth and Malicious Falſhoods. 2. He commits a piece of Injuſtice againſt the whole Community of Mankind, as well as deceives, circumvents, or falſly accuſes any Particular perſon. He not only injures the Object of his Revenge, but perverts the Current, and turns the ſtream of the Laws of Nations; Blinds the Jury, Corrupts the Judge, puts the trick upon the whole Bench, and makes Juſtice ſtand as a *Blank*, or rather as a *Mask* to cover his Knaves Face withall. 3. He is not his own Friend to be ſure, for he not only expoſes himſelf to the Penalties of Human Laws if his Knavery ſhould be found out, but imprecates upon himſelf all the Puniſhments and Curſes which *God* uſually inflicts upon the Wretch even in this Life,

Life, and which (without Repentance) will be his Portion in the next. And how great thoſe Judgments are is next to be conſidered.

The Second Motive from the Greatneſs of the puniſhment which is either Human or Divine.

29. So far is the Profligate Criminal from eſcaping puniſhment, that all the Laws, both *Human* and *Divine*, are ready to lay hold of him.

* 5 *Eliz. Cap.* 9. *Made perpetual.* 29. *Eliz. Cap.* 5.

How ſtrict our Conſtitutions are againſt this Impiety, if any one will conſult *thoſe Statutes made, and Provided in this caſe, will be manifeſt. The Heathen when willing to expreſs a Religious Man, would Title him only Ἔνορκος *a Man of his Word*: And when they deſcribed a Wicked Man, did think him fully delineated when they called him Ἐπίορκος *Perjurious*. No milder a Brand does the Wretch receive from the Law according to our general Acceptation of the thing: For beſides Fines, Impriſonments and the Pillory; he has as Ignominious a Character as a Heretick or Infidel; being as uncapable as them of bearing any Office, of aſſiſting at any honourable Court, or giving his Evidence in any Cauſe.

Gods Judgments upon the Perjurious in this Life.

30. But admit he may eſcape undiſcerned by Mortal Eyes, or if found out, that he is ſo hardned in his Impiety that the baſeſt ſtigma cannot ſhame him; that Fines and Penalties, that the Priſon and Pillory cannot ſtartle him to his Amendment; yet I truſt he is not ſo paſt Cure that the

the Judgments of the *Lord* cannot prevail upon him. And herein *God* glorifies and ſignalizes his Juſtice in a Wonderful Manner: *He doth not, will not hold them Guiltleſs that take his Name in Vain.* He pays them home in their own Coyn (as the Common expreſſion is) even in this Life. Inſtances of this truth there are enough even within the Compaſs of a ſhort review; and there is no need to run over any other *Annals* but our own Experience and knowledge for ſatisfaction in this point. How many (I will forbear mentioning particular Names) have there been, whom *God*'s hand has ſmitten in a more immediate manner, puniſhing the Offence in the very Moment of its Commiſſion? How many dreadful ſpectacles have there been of thoſe whom Divine Vengeance has not hurried away, but left according to their Wiſhes ſtanding Monuments of his Juſtice, to die by a fearful and lingring Diſeaſe, by ſome plague or another which has conſumed them as it were piecemeal? How many others are there who carry in their own Breaſts their *Hell upon Earth*? And on thoſe I cannot forbear beſtowing a Melancholy thought or two, and Commiſerate their moſt miſerable Condition. Whatſoever the Heathens might relate of the Perjured's being viſited by the Furies every fifth day, according to that of *Heſiod*: Whatever Poets feign of *Prometheus Vultur* or *Ixions Wheel* are even on this ſide the *Stygian Lake* verified with a Witneſs. Theſe poor Wretches are laſhed with the Twinges of a ſelf accuſing Conſcience, whoſe ſtrokes are more piercing then all the ſnaky Whips and pointed Scorpions

Ἐν πεμπῇ μὲν φασὶν ἐείνυας ἀμφιπολεύειν
Ὅρκον πιννομένας, ὅ τ' Ἐρις τέκε πῆμ' ἐπιόρκοις.

are: This Worm gnaws with a greater Appetite, and makes a Deeper Impreſſion in the Sinners Boſom, then the Devouring Fowl could ever upon the others Bowels: And the continual round of endleſs Deſpair leaves him in ſuch a Labyrinth, that every ſtep he advances towards the Ridding himſelf out of it, intricates him the more therein. Nor does the puniſhment always terminate in the Perſon, but his Poſterity more or leſs feel the ſad Effects of their Predeceſſors perfidiouſneſs. This is too Viſible to need any farther Illuſtration, ſaving from the Example of *that Great Man* who entailed a Curſe to his Family for the non-performance of a Thing he had engaged himſelf by an Oath to have done. He was (I preſume) more a Chriſtian then that we ſhould doubt of his not repenting of the thing himſelf; yet the Misfortunes of his Poſterity loudly proclaim the Almighties Diſpleaſure at that Offence.

God's Judgments upon the Perjured in another Life.

31. Thus far of the Miſeries incident to the perjurious in this Life, but what will his Portion be in that Lake of Fire and Brimſtone I am ſtruck with horror at the very thoughts thereof. Methinks I ſee him ranked there with the moſt Black, Infernal Devils; howling and ſhrieking through the very anguiſh of his Spirits. There is he Convinced, tho' too late, of *God*'s Juſtice towards ſuch profane Wretches: There he is Senſible how damnable a falſe Heart, a double Tongue, and unhallowed Lips are: There he would wiſh thoſe *torments were but Notion*, and *the Fire were but Painted, and the flames but Viſionary*, (as he often has thought while on Earth) but to his Coſt he finds the Reality of

of them, and will for ever acknowledge the Eternity of them too. In that Priſon, that Dungeon of Everlaſting miſery, he has a full view of the Black Kalendar of Criminals, and ſees the Catalogue of offences (of which *Profane Swearing and Curſing*, *Blaſphemy and Perjury* are not the Laſt, nor leaſt) not with Repenting, but eternally deſpairing Eyes.

32. And are not theſe thoughts terrible enough in all Conſcience to melt down the moſt Adamantine Heart? Can it be imagined that men are ſo flinty and Obdurate, as that neither a Senſe of their Guilt, nor an Eſteem they may have for their Reputation, nor the fear of Human puniſhments, much more of *God*'s Temporal and Eternal Judgments can win upon them to repent of their Evil ways? He is certainly poſſeſſed with a ſtupidity beyond that of Lethargy, who can live and forſwear himſelf with Hell Flames about his Ears, notwithſtanding the inſupportable Wrath of a juſtly incenſed and provoked Judge is ready to ſeize him, and hale him before the Judgment Seat of that ſtrict Tribunal, who will leave no Sin unpuniſhed, tho' never ſo much palliated and gloſſed over with the thin Varniſh of weak human Excuſes and Evaſions. Repent then oh Man whoſoever thou art! and perjure thy ſelf no more: Let the time paſt ſuffice that thou haſt broken thy Vows and Promiſes, and for the future make thy Vows unto the *Lord* of an Amendment of thy Life, and be ſure to ſee them performed.

Of Drunkenneſs.

CHAP. II.

The Origine of this Sin traced: How, and wherein t Difficulty of exactly defining it conſiſts. Drunkenn deſcribed by its Effects, and the reaſonableneſs ſuch a Deſcription conſidered in four Particula The falſe Ends of Drinking Anſwered. A Deb tation drawn from the Effects of this Sin, which a 1. *The Breach of that Duty we owe to God, our Neig bour and our ſelves.* 2. *The advancing Satans Kin dom thereby.* 3. *The cauſe of many other Sins: A* 4. *The making us Obnoxious to the Woes in Holy W denounced againſt ſuch offenders. The Difficulty becoming Sober, and the ſafety of doing it betim fully conſidered.*

The Sin of Drunkenneſs traced from the Origine of it down to our times.

1. COme we now in the nex place to take a view o that generally prevailing Vice t Intemperance in Drinking: Th Origine of which Brutal Immorality we can Trac from beyond the Flood. For it is upon Record, tha in the Days of *Noah* when the Floods came and de ſtroyed the Earth, they were Eating and Drinking and giving in Marriage: Which words cannot b thought literally to ſignifie the bare Acts of Eating and Drinking, *&c.* but the Extravagant Uſe and th Abuſe of *God*'s Creatures, by perverting them from their

their proper, genuine, and natural End to Exceſs and Luxury. Nor was the Univerſal Deluge of force enough to purge away the Corruptions of thoſe Guilts, with which the old Debauched World had ſtained, polluted, and poiſoned the then Inhabited Earth: For we find *Noah*, tho' a good Man and a Preacher of Righteouſneſs, accidentally overtaken with the Effects of an unacquainted intoxicating *Liquor*, which not only Expoſed his Nakedneſs to the view of an Unnatural *Ham*, but gave occaſion for ſuch of his Poſterity, as followed the ſteps of an accurſed *Canaan* to improve their Fathers weakneſs and Infirmity to a Sin and Trade.

2. Hence was it that we hear of the *Bacchanalian Crews*, whoſe Looſeneſs and Extravagancy in Drinking intitled them the Votaries of that ſwiniſh Deity. But yet the allowed Intemperance in exceſſive Drinking among the Heathens, was only to be ſeen among the more Licentious Admirers of *Baechus*; whilſt the more Sober and Conſiderative were perfect Abhorrers of, and Enemies to ſuch Riots and Enormities. That Univerſal Sin of Drunkenneſs has but of late years crept into the *Chriſtian Church*, and but very lately dared to ſhew its head openly in the World, for *thoſe that were Drunken*, as the *Apoſtle* teſtifies, *were drunken in the Night*, 1 *Theſ.* 5. 7. But now all Vices in general, as well as *that* in particular, have loſt their former Modeſty; and nothing more Common then to hear the Wretch glory in his ſhame: as if it were a piece of his Prowеſs to be mighty to Drink Wine, and of ſtrength to mingle ſtrong Drink. How incredibly this notable Trade of high-Drinking has been improved within theſe few years, ſince the Importation of Wines

and other Foreign Liquors has been the Staple Merchandize of the Nation; is too apparent. Old King *Edgar*'s temperate wooden Cups and moderating pins that were ſtuck into them for marks, are now quite forgotten, and now there muſt be no limitation, no reſtraint in a Bumper. It has been (I am glad there is little reaſon to ſay it is now) a neceſſary Adjunct for a Loyaliſt to be a great Drinker: Carouſing and taking off full Glaſſes, giving great ſupplies to that ſpungy Branch of the Royal Revenue of Excize; the which is heartily to be wiſhed were exchanged for a more Honourable Subſidy: and eſpecially, ſince the main Objection againſt the ſuppreſſing ſuch Beaſtly Immoralities is ſo prevalent upon that account.

Sp. Chron.

3. But tho' this Brutal Contagion is ſo Univerſal, and all Ages, Sexes, and Degrees are more or leſs infected therewith; yet 'tis one of the moſt difficult things in the world to define exactly what Drunkenneſs is, and when Men may be ſaid to be guilty thereof. There are ſo many tricks and evaſions uſed by the Offenders, to wipe off ſuch a ſcandalous diſreputation from them, that unleſs we can meet with Inſtances of Dead Drunk Sots, they will make us believe that we fall ſhort of convicting any perſon of the Offence. Tho' of late days there are not wanting too many Inſtances of this kind, nothing being more common than to find the Epicuræan at the *Devil*, drowning his Cares for the World, as well as his concern for Eternal Welfare in ſome plentiful and luxurious Debauch; and having ſetled his Brains with the intoxcating Glaſs to ſee him in

Drunkenneſs, what it is, very difficult to define.

a reeling March retire to his Lodgings, where he, like his fellow Brutes, lays himſelf down on his careleſs Pillow, and riſes in the Morning with the like unconcernedneſs upon him, as before.

4. Upon the account of Mens different Conſtitutions (ſome being more able to bear a Gallon than others are a Quart) and the different occaſions of the ſame Man at one time more than another, and the like, ariſes the difficulty of preſcribing ſuch and ſuch a quantity of Drink, beyond which is exceſs. But thus have moſt declared, that to drink more than to ſatisfie our Thirſt (of which our Nature, not our Appetite ſhould be Judge): To exceed the bounds of exhilaration and chearing up the fainting Spirits when occaſion requires either: and to tranſgreſs the end, for which this action of Drinking was firſt ordained, *viz.* The preſervation of Health, is ſuch a degree of Intemperance, as falls under the notion of a Sin; and which muſt be ſeriouſly repented of. And the reaſon that the leaſt degree of Immoderate Drinking is a crime, is (I humbly conceive) becauſe of the Prolifick Nature of the Sin, which is too apt, having fled out paſt the *Barriers* of Moderation not to ſtop there, but headlong to be carried on to the very worſt Extremes. There are, as I may ſo ſay, ſuch ſecret Inchantments in the bewitching Wine, that when *Circes* has got but the opportunity of giving Man a Taſte; tho' at firſt he may ſuck in the Philtrated Potion with caution, yet he cannot forbear returning ſo often to the Trough, till at laſt he is transformed into as natural a Swine as any Hog of them all, and can tumble in his Mire with the ſame delight as others of the ſame ſpecies, and waſh himſelf with the reſt, and return with them to wallow again.

Wherein the difficulty conſiſts.

5. It is no hard matter for Men, if they would deal ingenuouſly with themſelves, to know when they are guilty or not of tranſgreſſing the bounds of Prudence and Moderation: but *Confeſs and be Hang'd* is ſo nigh their Thoughts, that they had rather ſooth themſelves up with a ſuppoſed Innocence, than fall foul upon and cenſure their dearly beloved Selves. But yet ſo far one may venture to convict another of Intemperance in Drinking, as the Effects conſequent thereon ſhall be more or leſs ſinful. That this is the exacteſt meaſure, and moſt reaſonable method for the rightly apprehending the different degrees of this Vice is paſt diſpute, if we conſider it in ſome Inſtances.

Drunkenneſs deſcribed by its Effects, and the reaſonableneſs of ſuch a deſcription conſidered in ſome particulars.

6. As firſt, if a Man of a cholerick Conſtitution, inclinable to Paſſion, and prone to take occaſion to be angry; apt to kindle into a flame at every accidental ſpark, and obnoxious to proſecute his Revenge with the utmoſt malice; but in his ſober Mood is careful to curb the violence of his Paſſions, and to watch againſt the prevalency of Temptations; if ſuch a Man, I ſay, ſhall upon Drinking and Carowſing, give the Reins to his Maſterleſs exorbitancies, and fly out into unwarrantable fury; if he ſhall fling or throw about him, beat and abuſe all he meets, Curſe and Blaſpheme Heaven, Rail againſt his fellow Creatures, and play the frantick hectoring Madman; He may then be ſaid, let the quantity be little or much, to have drunk too deep, and conſequently to be guilty of Exceſs, and in the ſenſe of the Law may be puniſh'd for Tipling, tho' not Drunkenneſs.

The firſt particular conſidered.

7. On

7. On the other hand, if one of a meek and pleaſant diſpoſition, very gentle and eaſie to be intreated; Of a ſweet affable and courteous behaviour; hard to be provoked, one that does paſs by Injuries, and the like; ſhall upon his taking a Glaſs or two too much, find himſelf transformed and carried beyond his former Self, to commit any thing imprudently, raſhly or paſſionately, which at another time he would have been aſhamed to have done: if he ſhall perceive himſelf Teſty, cenſorious or Quarrelſome, he may then conclude he has drank too much, and need not be offended if another ſhould ſay ſo too. *The Second Particular conſidered.*

8. Again, if a Man of a Sanguine Complexion, propenſe enough to Acts of Uncleanneſs and Senſuality, apt to indulge himſelfe in the pleaſures of the Sixth Senſe, and forward enough to give himſelf up to all manner of Luſt (even when he has his Wits, Reaſon, and Judgment about him, which are little enough to reſtrain his Debaucheries): If I ſay ſuch a Man ſhall add Fuel to his Fire, and Oil to the Flames by rich and ſtrong Wines: If he ſhall then (having Hood-winked his Reaſon, blinded his Judgment, and bid adieu to all Modeſty) be beyond all meaſure carried out to ſatisfie his Youthful Deſires by unchaſte Embraces, and quench his ſcorching Heats at the next (tho' never ſo impure) a ſtream: Be induced to defile his Neighbors Bed, to commit Inceſt, or deflour Virgins; none need queſtion whether he is guilty of exceſſive Drinking *A Third Particular conſidered.*

or

or no, tho' perhaps he may not ſee the Beaſt ſo far intoxicated, as to be unable to move Hand or Foot, or to keep himſelf from tumbling in his own filth.

A Fourth Particular conſidered.

9. On the other ſide, If one of more chaſte Thoughts, very watchful over his Words, more careful over his Actions; diligent to ſuppreſs the very firſt Motion to Impurity, and ſedulous onall occaſions to avoid the Snares and Baits, laid to entrap and ſeduce heedleſs Youth; Shall accidentally take a Cup more than uſual, and thereby perceive his former Modeſty to vaniſh: Be induced to talk looſely or obſcenely, moved to wanton and laſcivious Actions, and inflamed to Concupiſcence and inordinate Deſires: He may then aſſuredly judge himſelf to be overtaken in a great degree of Intemperance, tho' the quantity he drank, exceed but a very little his uſual allowance.

10. In a word, when ever a Man has ſo far unmanned himſelf by Drink (be the quantity more or leſs) ſo as to act, ſpeak or think otherwiſe, than he would have done, ſaid or thought at any other time when he had his Intelligent and Volent Faculties of his Soul free about him, he may then be ſaid to be Intemperate, ſo as to need Repentance. For it is the many ſinful Actions conſequent upon the Sin, which makes it to be more or leſs ſinful; A Complication of Crimes, being far more Offenſive to the *Supreme Being*, than one ſingle Act, tho' never ſo maliciouſly deſigned, can be thought to be. Thus He, who is dead Drunk and deprived of all Senſe and Motion, and ſo rendred uncapable of doing any

any other miſchief than what he has done to himſelf, may be ſaid to be guilty of a leſs Offence than that Man who having not perhaps drank halfe the quantity, adds to his Sin of Intemperance, that of Anger, Rage and Fury. So likewiſe there are degrees of thoſe mad Drunkards; and he who throws the Glaſſes over his Head, daſhes the Bottles in pieces, and pays for thoſe his Extravagancies, is more excuſable, than thoſe who in their Frolicks break Windows, Bilk Coaches, Fight the Watch, and fall foul upon all they meet; Nor are theſe laſt ſo hainous as thoſe who proceed to Murder, Rape and Incontinence: Nor are they again (tho' arrived to the higheſt Branch of Wickedneſs) ſo bad as that Inhumane, Unnatural, and Unparalell'd Monſter, who to gratifie the Devil for ſome piece of ſervice done, was in complaiſance to the Infernal Deſire over-taken with Drink, and in that Brutal condition Murdered his Father, and committed Inceſt upon his Mother, the very Thoughts whereof he in his ſober Fit rejected, abhorred and abominated.

11. And now, from what I have already ſaid upon this Subject, I might take occaſion to anſwer thoſe falſe ends of Drinking alledged by the Intemperate as a palliation for the Offence. Some of them the * Author of the *Whole Duty of Man* has already mentioned ſuch as are [1. *Good-Fellowſhip*: (2) *Preſerving of Kindneſs*: (3) *Cheering of Spirits*: (4) *Putting away Cares*, (5) *Paſſing away time*: (6) *Preventing Reproach*: (7) *Pleaſure of the Drink*: (8) *Bargaining*.] and confuted long ago: And therefore I ſhall ſay nothing after

* *Sun.* 8. *ſ.* 3, 4, &c. *to the* 10th.

after ſo ingenious a Pen, but confine my ſelf to ſpeak only of thoſe which he did not take notice of, either as ſuch whereof no mention was made in his time; or ſuch as he thought thin, Futile, and not worthy to be anſwered by the Judicious, which would fall to nothing of themſelves.

12. I wave ſaying any thing in Refutation of the Gentility of this Sin; and forbear a needleſs diſpute with thoſe who maintain Drunkenneſs as a neceſſary Accompliſhment of a Gentleman: Since if the very ſound of the Word, if the brutal Nature of the Vice are not of force enough to make the Spark aſhamed, yet when I have expoſed it naked, I queſtion not, but if he has any Generoſity in his Heart, or Modeſty in his Countenance, he cannot without bluſhing aſſert, That High-Drinking is a mark of his Breeding. I ſhall therefore only anſwer the Objections which are uſually made by the *Wits*, the *Worldlings*, and the *Hectoring Bravoes* of the Age.

1. *The Objection made by the VVits of our Times.*

13. Nothing more uſual than to hear the firſt ſort cry out in ſome ſuch Language as this: "Dull Fool! "Leave off thy Leſſons of ſevere "Morality, and impracticable "Temperance, Go Preach to Monks and Ancho-"rites, to Old Men and Children, of Sobriety and "the excellent Qualities of Small Beer and Water. "We know better things, and are not to be put up-"on by thy inſipid Cant. *Experientia docet*, we are "experienced Blades, and can tell thee no Wit, no "Learning, no Parts, no Ingenuity like to that "which Impregnating, Exalting, Elevating Wine "gives Life and Vigour to. Where did'ſt hear of "a

"a Poet worth the hanging, unleſs he had firſt dip'd "himſelf over head and Ears in *Aganippes* Fountain, "and got the ſmack of the Bottle ſo, as to return "often to recruit his Flagged Fancy with Nectar "and Ambroſia? Did'ſt ever read of any that arri- "ved to *Parnaſſus*'s Top without the Cordial of *He-* "*licon* to ſupport and tranſport his Spirits in the "Elevation? The Noble ſtrains and Loſty Flights, "the curious Vein and pregnant Fancy, the plea- "ſant, facetious Air, and all the ſacred Raptures of "a Poet, are all owing to the Influence of the great "God of Wine: For we pay our Adoration to him "firſt in full Glaſſes, and he returns the Duty again "in aſſiſting our Genius, and ſharpening our Con- "ceptions.

14. To all which I anſwer, that this method of Drunken Verſifying is certainly what moſt of the Wits of the preſent Age make uſe of to render themſelves and their Writings infamouſly famous to theſe times and Poſterity. And hence it is that we ſee ſo many Obſcene, and Offenſive Brats of Poetry ever and anon peep out into the World; which in former days would never have born the light. But theſe vile Dithyrambicks, the Product of Inebriated Brains are fitter to be Dedicated to *Priapus*, *Bacchus*, or any other Bawdy Drunken Deity, then to be offered at the ſhrine of the more Chaſt and Temperate *Apollo*. It ſeems very unreaſonable to think that Intemperance which dulls and hebetates ſhould quicken & inſpire the Fancy; that what too often clouds, ſhould inlighten the Underſtanding; that the very thing which drowns ſhould heighten our Conceptions. But admit thoſe Abſurdities, yet theſe kinds

The Objection anſwered.

kinds of Whettings will quickly Wear the Edge to the Back, quickly deſtroy the Reaſon tho' not the Man, and convert all his high Raptures into * Frenzy and Delirium. I know not who are Lawreats now, nor what Qualifications are requiſite to make one ſuch: But (believe me) they are not worthy of that Divine Name of Poet, if they are ſo ill-ſtocked that they are forced to take up ſupplies from the very dregs of a Naſty gut full of Wine. I cannot, will not but own that the famous Ingenioſo's of paſt times have highly applauded the Virtues of Wine, and declared the Noble Effects it has had in clearing their apprehenſions, and refining the Spirits: but then, 'tis not (I preſume) produced by thoſe Empyreumatick Fumes which our Modern Poetical Chymiſts draw off by præcipitant, haſty, burning and ſurfeiting Exceſs; but the nobler Extracts of Temperance and Sobriety drawed gently off in a Moderate *Balneo Mariæ*. And he that was an Ingenious was a Sober Man too, tho' now 'tis ſo contrary, that if you deſcribe a Poet, you muſt add Vine Leaves to his Lawrel, put other Colours into the Mixture, and delineate him a Sot at the ſame time.

* *N. L. an Inſtance of this.*

15. The ſecond ſort are ſuch whoſe Plea commonly runs in ſome ſuch ſtrain as this. 'Is no Exceſs "at all to be allowed? Why, "then farewel all Opportunities for Trade and "Commerce; Farewel Law and Phyſick too. As "there is no better *Vinculum Societatis*, ſo there is "no greater Support to maintain the Mechanick "Pra-

2ly, The Objection made by the Worldly Wiſe.

"Practick Part of the Republick, then the Innocent "cracking a Pot, and ſmoaking a Pipe together. "We may traverſe the Streets, walk round and "round the Change, make frequent Viſits to *Weſt-*"*minſter-Hall*, and ſtare in every Face we meet, but "return home like Fools as we went, never a Cuſto-"mer, never a Client the more, and never a Far-"thing the heavier in our Pockets: But ſpend we "an hour or ſo in a Tavern or Alehouſe, over the "drinking of a harmleſs Glaſs or two with an Ho-"neſt Friend or ſo, we inſinuate ſo prettily into "each others Acquaintance, that immediately, as "the Glaſs ſo our ſeveral Vocations go round: And "by mutual Loving Healths we furniſh each others "needs, and get more by the Company at one ſit-"ting, than we ſpend in it for half a Year.

The ſecond Objection anſwered.

16. This is a pleaſant Account of the ſucceſs of Sir *John Barley*; a plea too common in the Mouths of many who think themſelves very wiſe notwithſtanding. 'Tis too true, this ſtratagem of managing buſineſs in Publick Houſes, is what the *Evil one* has very ſubtily inſinuated as a means to carry on his own deſigns; and this is the method Men take now a days to increaſe their Trade and gain Cuſtomers. But let me tell them (under the Rose) 'tis a Knaviſh, ſly and ignoble way of Merchandizing. If a Glaſs or two were all, as they pretend, there were little harm done: but when they are in for it, they ſeldom come off without a ſound Wetting. There's no gain to be had by playing upon the Square, 'tis ſafeſt drinking a Man down and then pick his Pocket after. Were he in his right

Wits

Wits they know he would not have been impoſed upon ſo, but 'tis no hard matter to cheat him to his Face when his Senſes are Sophiſticated and Loſt. So in like manner as to the *Law*, 'tis a Contradiction (I ſhould think were it not ſo Cuſtomary) for a Man to gain Practiſe by being a great Drinker; I know not what his addle Brains might do in winning upon Coxcombs of the ſame Kidney, but I believe a Conſiderative Man would be far from making him of his *Councell*, leſt the ſight of the *Brief* the next Morning might confound his Addlepate, which was ſo deeply Souſed in *Claret* or *Nottingham* the foregoing Night; and make his giddy Head run Counter in the Cauſe, rather then ſpeak any whit to the purpoſe. The ſame might be ſaid (*Mutatis Mutandis*) of ſottiſh and inconſiderate *Sollicitors* and *Attorneys*, who marr their Clients Cauſe more by far than all the Exceptions, Bills of Errour, Demurrers, and reverſing of Decrees could do. So likewiſe in *Phyſick*, what Man would be ſo mad in his ſober Senſes to make him his Phyſitian, who helped him to the Diſtemper by joyning with him in the Debauch? Certainly he muſt needs be very Extravagant of *both*, who will proſtitute his *Life* to the Diſcretion of one that perhaps was the Principal Cauſe of Vitiating his *Health* not long before. For my part I ſhould be afraid leſt he who before was for my Exceſs in Sack, might be as much (unadviſedly if not wittingly) Immoderate in adminiſtring his Cordials, and ſo make it his pleaſure to ſend me as merrily out of the World, as before he had ſeen me Reel out of a Tavern.

17. Advance

17. Advance we now in the next place to conſider the third and laſt ſort of Men I ſhall here have occaſion to take notice of, as palliating the Crime of Intemperance by a falſe Gloſs and a thin tranſparent Varniſh which inſtead of hiding, expoſes the Monſter in worſe, tho' more natural and proper Colours. "Is all Exceſs (may ſome "ſay) forbidden? Is Drunkenneſs in all its Species "and Degrees Unlawful? What then ſhall thoſe "poor Souls do, who venture their Lives and For-"tunes for their King and Country? 'Tis well "known nothing Encourages and Enſpirits them "more than a dram or two of the Bottle. The "Life of a Soldier is in his Mornings draught: "Who is able to endure the hard Marches, wet "Trenches, and the continual Fatigues of a "Campaign, that is not well warmed within? What "Man of a thouſand would ſtand out a Field Battle "who had not drank largely before? For none "fight ſtouter and ſtand longer the brunt of the "Battle then the half-drunk *Cavalier*.

3. The Objections made by the Hectors of the Age.

18. To all which I Anſwer, that if any Exceſs was warrantable, it would be doubtleſs in this; but Man, that boundleſs headſtrong Creature, having paſſed the limits of Reaſon and Moderation knows not (as I hinted before) where nor when to ſtop. Hence we perceive the mad Diſorders and Miſmanagements even of moſt diſciplin'd Armies in an Engagement commonly to ariſe, which perhaps at a general Rendezvous were as well ranged as the beſt; but Drunkenneſs being the Preparative to the Battle

The third Objection Anſwered.

put all out of Frame, makes the Soldier giddy and hot, ſpurs him to raſh and mad Attempts, and engages his Intoxicated Headpiece in ſuch dangers, which none but his Hair-brain'd ſelf would run into. In this Confuſion Right and Left are both alike; *to your Leader*, and all ſuch uſeful words of Command are of no Effect; and helter skelter every Man is his own Officer. From this diſorder in the Camp was it that *Benhadad* and his Army of Syrians were defeated by a band of Young Iſraelites: * from this it was that the Gauls who Beſieged the Roman Capitol were by *Camillus* put to the Sword. And, believe me, 'tis a ſad Circumſtance to die in ſuch a Condition, for let them harbour never ſuch good hopes of being ſaved if they can but cry, *the Lord have mercy upon my Soul*, 'tis too common the laſt breath they draw is with a G——damme in their Mouths. But admit the Wretches be Victors in the Field, and become Maſters of Bag and Baggage too, yet in this hot Blood what Barbarities will they not commit? What Outrages will they not offer? They'll put all to the Sword, deflour Virgins, abuſe Widows, depopulate Cities, and burn down Palaces; and the Officers Charge is no more regarded after, than it was before the Victory. That this is true, which I here aſſert, is Evident from thoſe who have already been abroad and are here and there Quartered and Gariſon'd amongſt us: When the Liquor is in, what Regard have they to Civil or Military, to Canon or Common Law? They abuſe all they meet, and if they can faſten upon none elſe, like Savages in their drunken fits they fall foul upon each other. But how degenerate is this

* *Plutarch.*

his Valour from the true Conduct and Valour which a ſober Conſideration of the juſtneſs of their cauſe did formerly beget? The ancient *Fulminant Legions* which gained the Roman Generals ſo many Conqueſts were of another *Make*, and vanquiſhed their Barbarian Enemies not by being *Pot-Valiant*, but by their *Prayers*, which the being in a drunken Maudlin Humour, is a very ill Circumſtance to perform.

19. Thus have I done conſidering the Ends which are falſly aſſigned for Drinking; to wind up all and draw towards a Concluſion, Let me Exhort all to the Neceſſary Duty of Temperance, and Diſſuade them from the odious Sin of Drunkenneſs: which can be done no better then by conſidering the diſmal Effects it produces. The Principal of which will appear by conſidering Firſt, *How far it makes a Breach of that Duty, we owe to God, our Neighbours, and our ſelves:* Secondly, *How much we advance Satans Kingdom thereby.* Thirdly, *How unavoidably we incur the falling into divers other Sins:* *And* Laſtly, *the Woes againſt Intemperance mentioned and denounced in the plain and revealed Word of God.*

A Dehortation to fly the Odious ſin of Drunkenneſs, drawn from the ill Effects thereof.

20. As to the firſt of theſe, it has that diſmal Effect to make us Guilty of breaking the whole Law. Hence has one ingeniouſly obſerved, that there was no reaſon for *God* to forbid it in any Particular precept of the *Decalogue*, ſince in Effect it was the violation of both Tables——

The firſt ill Effect is the Breach of the whole Law.

Drunkenneſs is the Violation of our Duty toward God.

For hereby firſt we offend *God the Father* in the Extravagant and abuſe of thoſe Creatures has ordained to be received with Moderation and Thankſgiving: We affront *God the Son* by perverting the end for which he came into the World, which was *that the Grace of God revealed by him in his Goſpel might through him bring Salvation and appear unto all Men, that denying all Ungodliness and Wordly Luſts they might live* Soberly (as well as *Righteouſly and Godly in this World. Tit.* 2. 11, 12) We provoke *God the Holy Ghoſt* to forſake theſe our Intemperate Bodies as filthy Habitations, and to ſeek out for more wholeſome and cleanly Manſions; we defile his Temple, and Eject him by our Impurities, and quench his Motions by our Senſualities. In a Word, we injure the whole Trinity, by walking contrary to thoſe Rules of Temperance and Sobriety, which are implanted in our Natures by the mere light of Reaſon; or taught us by the written and revealed Word of God; By defacing the Image of the Deity, and putting out that Light of a Reaſonable Soul, which the Divine Rays had kindled within us; by transforming our Godlike Nature and *Upright* Forms into the Shape and Deformities of *Downright* Brutes.

Drunkenneſs the breach of our Duty to our Neighbours.

Drunken Magiſtrates no Friends to the Publick.

Nor are we leſs Guilty of the Breach of our Duty to our Neighbours, whether it relate to the *Publick* Good of Communities or the *Private* Welfare of Families; to the Acts of *Juſtice* or thoſe of *Charity*. *He* cannot be look'd upon

upon as a Friend to the *Publick*, whether we conſider *him* as a *Magiſtrate*, or as a *Subject* thereof. If a *Magiſtrate*, what more common than to have the Laws perverted, our Courts of Judicature turned Revengers of private Animoſities, and the like? Hence is it that ſo many partial Hearings, and præter-judicious Proceedings have been not long ſince in our Courts of Juſtice, whilſt the intoxicated Gentleman of the Long Robe has taken upon him to give his Verdict from what he has heard of the Beginning and end of the Cauſe, without any regard to the ſubſtance of the Pleading which he has fairly ſlept away: Hence it is (from Epicurean Miniſters of Juſtice *I* mean) that the Orphan, the Poor and the Widow are put by their Right; Hence it is that a Land mourns, and the Publick Grievances of any Nation do ariſe. This makes the *Wiſe Man* ſo pathetically to urge; *It is not for Kings, O Lemuel, it is not for Kings to drink Wine, nor for Princes ſtrong drink, leſt they drink and forget the Law, and pervert the Judgment of any of the Afflicted*, Prov. 31. 4, 5. From this Conſideration was it, that in the famous Cities of *Lacedemon*, *Crete* and *Carthage* Wine was totally forbidden to Magiſtrates; and whoever came into *Alex. ab Alex.* their Senate-Houſe over-charged with Exceſs, were turned out and degraded from that Dignity with Ignominy and Reproach: And from this was it that the Prudential *Solon* made it a Law at *Athens*, That Drunkenneſs in one bearing Authority ſhould be puniſhed with Death. It were to be wiſhed ſome ſuch Law were made in another Conſtitution, and then there would not bewanting ſuch Magiſtrates as would puniſh the Exceſs

in an Inferior, having no ſuch thing as a Conſciouſneſs of being guilty of the ſame to put them out of Countenance, or to check the Proceeding. Nor can the Drunken *Subject* be ſaid to be a Friend to any, much leſs to our Engliſh Conſtitution; ſince beſides the Riots and Routs, the many Immoralities and Tumults he is commonly the Author of, he violates and acts in down-right Contradiction to the ſeveral * *Statutes* of the Realm, in that Caſe made and Provided. And by the way he is a profound *Loyaliſt*, who ſhall, under a pretence to inhance the Royal Income, make bold to affront the Law by the manifeſt and notorious breach thereof. But look we at home and behold the intemperate Wretch in his own Family, and we ſhall find him a Tyrannical Maſter, an Unnatural Father, as well as an abuſive Husband: He is ſo far from being a Friend to his own Houſe, that he is the greateſt Enemy it has. For waving thoſe many unmanly Actions he is guilty of there, to wit, his beating and kicking his Servants, his Unrelenting and Unconcernedneſs at his Childrens Cries, the intolerable Heart-breakings he gives to the penſive Wife of his Boſom, and the like, He undermines and ruines his own Walls by his extravagant Expences; and brings himſelf and *His* to Poverty and Rags. For has he a plentiful Eſtate deſcended from frugal Anceſtors, 'tis no wonder to hear he lives beyond it; and by his frequent prodigal Exceſſes to run it into ſuch Incumbrances, and Drown it with ſo many Mortgages, that the next

The Drunken Subject an Enemy to the Publick.

* 4 *Jac.* 1. *Cap.* 5. 21 *Jac.* 1. *Cap.* 7.

A Drunkard an Enemy to his own Houſe.

next Heir is ſeldom the better for it: But if he is one of an inferior capacity, how uſual is it to have the indigent Wife and Children feed upon Bread and Water; and turned over at laſt to be a Charge to the Pariſh, which might have been prevented, had the thrifty Husband gone leſs to the Alehouſe or Tavern. Neither in the laſt place can the Drunkard be ſaid to be his own Friend, for thereby he injures both his *Baſer* and his *Nobler Self*, ſeparately and conjunctly too. He injures his Body by the many manifeſt Mortal diſtempers which Exceſs and Surfeitings naturally produce: and tho' his Conſtitution may be never ſo ſtrong, yet inſenſibly it impairs his Vitals by degrees, and at length deſtroys his whole Frame. The Body feels immediate diſcompoſures at the very time of the debauch, as is evident from the gripes and vomitings, the yawnings and reachings, the giddineſs of the Head, and the Rawneſs of the Stomach which attend it: But manifold are the Maladies that follow a long contracted courſe of irregular, intemperate Drinking. Of all the Diſeaſes we find in our *Weekly Bills of Mortality*, none ſwell the number of the Deceaſed more than thoſe occaſioned by Luxury and Exceſs. 'Tis Intemperance ſhortens our days, and cuts the Thread before it be ſpun out to half the length of our long-lived Fathers: and from thence our youth are cropt in the flower of their Age, hurried away oftimes in the midſt of a Debauch, and like Lamps, are extinguiſhed before they are half ſpent, by reaſon of the ſuperfluous Humors poured in, which drown that which maintains the vital Flame.

The Drunkard a Self-hater, injuring his Body and Soul ſeparately and conjunctly.

And as he endangers the Deſtruction of his Body, by indulging the Tranſient pleaſure of Taſte, ſo by his continual Swiniſh Immoralities, he degrades that Noble Heaven-born *Being*, his *Immortal Soul* I mean; The *Intellectual*, as well as the *Animal* Faculties whereof are hereby clouded: The Underſtanding, the Will, the Affections whereof are corrupted and depraved, infatuated and inſnared. Nor are theſe Conſiderations of ſuch moment, as that in the laſt place he injures both *Soul* and *Body Conjunctly*, in making them obnoxious to Hell flames: For the Apoſtle aſſures us among the reſt of the Damning Sins, that *neither ſhall Drunkards inherit the Kingdom of God*, 1 Cor, 6. 10. And where elſe their Inheritance will be, is no hard matter for thoſe to gueſs, who know no *Medium*, no *Purgatory* between *Heaven* and *Hell*: which is a ſad Thought, that for the fulfilling of one Luſt, and the gratifying one Senſe, Men ſhould hazard the irrecoverable Loſs of their Immortal Souls. I know not what they think that are guilty of this Impiety, but 'tis a ſtartling Conſideration to any ſober Man, that the Wine they are thus enamoured with, ſhould coſt them ſo dear, not only the expence of their Eſtates and Time, the decay aud overthrow of whole Families, the impairing and debilitating their Bodies, but alſo what is the greateſt Expence, *viz. The price of an Immortal Soul.*

The ſecond ill effect of Immoderate drinking, is the advancing of Satans Kingdom thereby.

21. But to ſtir up Men, if poſſible, to their Wits and Senſes, let them conſider in the next place, whoſe Friends and Servants they have hitherto been. They are of their Father the *Devil* and his Works, not their own do they execute; they can

can pleaſe him in nothing more than by this Brutal Immorrality: Be Drunk, and you give him all he can ask or deſire. When Satan has ſteeped Men in Liquor, he moulds them like ſoft Clay, to what Form he pleaſeth; and 'tis no hard matter to make them his Inſtruments to do juſt even what he would have them. If he has a Rape to commit, none fitter for the Amour than the Drunkard: If he has a Life to take away, no weapon like a Drunken Fury and inebriated Paſſion: If he would rail againſt Heaven, or Blaſpheme him that is Higher than the Higheſt, the Wine inflamed Wretch will Belch out Oaths and Curſes, Blaſphemies and Execrations as faſt as he can deſire. So that if to humor the Devil and pleaſe him, if to be his Friend and Servant be what you deſire, rather than the pleaſing of *God*, the being kind to your Neighbors and your Selves, you can invent no properer a Method, than by being a moſt accompliſhed, refined, and complaiſant Drunkard.

The Third ill Effect of Drunkenneſs, that it is the cauſe of many other Sins.

22. Which brings me to the next Conſideration, the fatality, as it were, of falling into more ſins at the ſame time. You muſt, as I ſaid before, if you are the Devils Friend, give him a Teſtimony by ſome *Overt* Action that you are ſo. Sins as well as Miſeries ſeldom come unattended; and of all others this of Intemperance has the largeſt Retinue: *Fornication* and *Uncleanneſs*, *Adultery* and *Inceſt*, *Swearing* and *Blaſpheming*, *Murder* and *Revenge*, *Violence* and *Rapine*, *Theft and Oppreſſion* are all of its black Train; 'Tis but a Provocation that is wanting for the Drunkard

to

to put One, or more, or all theſe into execution together. And if he does neither, 'tis not becauſe he was wanting therein, but becauſe the opportunity, the circumſtance, the company did not ſuit; nor was it the Devils Royal Will and Pleaſure at that time to tempt him to the performance of that which he knows he may probably have a fitter ſeaſon for.

This 4th ill Effect of this Sin, is, that it makes a Man liable to the Woes denounced in Holy Scripture againſt this Impiety.

23. I proceed now in the laſt place to take notice of thoſe woes denounced in Holy Scripture againſt ſuch ſcandalous Offences; and here before I do that, I ſhould give ſome account of thoſe dreadful Examples of the Judgments which *God* inflicts upon the Epicures, and by what unheard of and various Methods they come to their untimely ends; by breaking their Necks, by Drowning themſelves, by having their Brains daſhed out, and by many other accidents: But every Annal, every Hiſtory has Inſtances enough to convince any that will make the application home, how frequently the drunken Man catches harm, and what a horrible thing it is to fall into the hands of an angry God. Therefore I ſhall confine my ſelf to mention the principal places in Holy Writ, which ſeem chiefly to level at the Intemperate. The firſt which I ſhall mention, is, what the *Wiſe man* doth imply in that paſſionate expoſtulation he makes [*Prov.* 23. 29.] *Who hath Woe? Who hath Sorrow? Who hath Redneſs of Eyes? Who hath Contentions? Who hath Wounds without Cauſe?* He tells you in the next Verſe; *they that tar-*

ry

ry long at the Wine, they that go to ſeek mixed Wine. Here you ſee a large accumulation of Miſeries, Grief, Strifes, Violence and Wrong, which follow the Drunkard at the very heels: For the Wine may look delicately, ſparkle finely, and *move it ſelf aright in the Glaſs, but at the laſt it biteth like a Serpent, and ſtingeth like an Adder.* The next Woe we find is, that which the Prophet *Iſaiah* denounces in theſe plain terms [*Chap.* 5, 11. 12.] *Woe to them that riſe up early in the Morning, that they may follow ſtrong Drink, that continue until night, till Wine enflame them, and the Harp and the Viol, the Tabret and Pipe are in their Feaſts; but they regard not the work of the Lord, nor conſider the operation of his hands.* As if he ſhould have ſaid, *Woe* to thoſe Greedy, Luſty Drinkers, who to prevent the want of time, wherein to ſatiate their Luſt, riſe early with the Morning Sun, and ſuck their Wine like the Morning Dew: Who are not contented when a Temptation offers, to embrace it, but ſeek out for one, go about from this Companion to that: Woe to thoſe who ſit whole days in Tipling-houſes, and protract their Clubs till after night: Who ſit up 2 or 3 Nights together, and (as the Vulgar have it) Sing Old Roſe, and go to Supper twice, Rant and Carouſe, Damn and Drink all in a breath: A Health to this, and a Confuſion to that Man and all his Adherents; who in the midſt of all their jollity forget the *God* of Moderation, and with *Belſhazzar*, praiſe their gods of Gold and Silver, of Luxury and Exceſs, Who conſider not the *Lord*, nor regard the operation of his hands; How he often is unſeen at theſe Banquets, and will call them to an account, and put a Cup of Trembling and Aſtoniſhment in their hands;

hands; how he often meets the Dead-drunk Tipler, and ſends him to Hell in the very Debauch; how he often breaks the Arms of one, the Legs of another, robs this Man of his Senſes, and fills the other with Deſpair. Theſe things are little regarded, but 'tis the *Lord* that doth this, and they are (let men obſerve them or no) the Wonderful *Operations of his hands.* The ſame Prophet denounces a Woe in the ſame Chapter, [*Verſ.* 22.] in Words very near the former. *Woe to them that are mighty to drink Wine, and Men of ſtrength to mingle ſtrong Drink:* Which ſeems to intimate thus much; that let Men be never ſo well able to bear ſtrong Drink, and have Conſtitutions as ſtrong as the Oak, and Heads as hard as Braſs; be they never ſo ſound of Body, and capable to ſwill down as many Gallons as their Companions can do Pints, and neither prejudice their Healths, nor drown their Memory, nor weaken their Underſtanding, yet notwithſtanding all this, there doth a Woe belong to them, and a Dreadful one too: and that becauſe they make uſe of this their ſtrength to the weakning their Brother, and the Drinking him down, as they are pleaſe to call it.

24. This Naturally leads me to conſider that Gradation and Climax of Woes which another *Prophet* hath denounced againſt, and appropriated to, the degrees of ſuch Strong and Mighty Drinkers; The Words are theſe: *Woe to him that giveth his Neighbour Drink. Habb.* 2. 15. [Not to ſupply his Natural Neceſſity (that being a piece of Charity, and no way deſerving reproof) but as an Occaſion to that Exceſs, which either his own Inclinations, or the pleaſantneſs of the Liquor, would prompt him to.]

to.] *Woe to him that putteth his Bottle to his Neighbour;* [That is; that not only lays the Temptation before his Gueſt, but (as is too frequent in our Modern Entertainings) compells, urges, and preſſes him to that Exceſs: that Provokes him either by his Command, or his Example, or (which is worſe) by Menaces and Threatnings to take unwillingly the almoſt nauſeous Doſe.] *Woe to him that maketh his Neighbour Drunk,* that not only gives an Occaſion, that preſſes, that compells him to Drink, but that alſo urges that Exceſs to ſuch a degree, that no leſs price than his Neighbours Reaſon muſt ſatisfie for the waſt of *his* Liquor; that delights in that Sin himſelf, and takes pleaſure in thoſe who do the ſame things; that makes the Inebriating of his Gueſts the ultimate end of his Revels, and is pleaſed to ſee the Antick Poſtures of his Drunken Neighbour; a Wickedneſs which the Spartans would do only to their Slaves, and that upon no ſuch end as the making ſport at thoſe twice Captivated Wretches, but only thereby to have an Occaſion of Expoſing the Monſtrous folly of Intemperance, ſo as to ſcare their Children from ſuch a Beaſtly Vice.] *Woe*, in the laſt place, *to him that maketh him Drunk that he may look upon his Nakedneſs*, [whoſe deſign is to bring the Deluded Soul into the Snare, and then expoſe him to the Mercy of his own or others craft, revenge, or ſport; who binds the Soul firſt in Drunkenneſs, and then throws him into the Chambers of Death; that inflames heedleſs Youth with Wine and then ſends him a Temptation to prey upon his Chaſtity; that robs a Man of his Senſes, and then takes an Advantage either of Expoſing, or of making gain of his Infirmities; that takes the Bridle from his

his Tongue, and the Reins from his Paſſion, and then leaves him to be carried headlong by the Unruli-neſs of the One, and torn in pieces through the headſtrong Impetuoſity of the other.] That ſuch Profligate Offenders deſerve a Curſe, and a Woe with a Vengeance none will doubt: and the Curſe, the Woe, is cut out for them in the next Verſe. *Thou art filled with ſhame, for Glory: drink thou alſo, and let thy fore-skin be uncovered; the Cup of the Lords Right hand ſhall be turned unto thee, and ſhamefull Spewing ſhall be on thy Glory.*

25. To ſum up all, Let me adviſe all who have been guilty of the leaſt Degree of Intemperance, to lay theſe things ſeriouſly to heart. If you have been hitherto carried away with your Carnal Appetites to obey them in fulfilling the Luſt thereof, be ſo no more. Conſider whether the Sin in its own Nature, or in its Effects, be ſo Charming as to deſerve your further Purſuit or Love. Survey it well, and ſee whether it has any ſuch lovely Features as to Captivate a Generous Mind. Think with your ſelves, whether *God* muſt be thus affronted, (for Religion is always forgotten where Reaſon is loſt) your Neighbour in all the Relations thus Abus'd, and your ſelves in all Reſpects thus injur'd, and that only for the ſake of gratifying one ſingle Senſe, and indulging one beaſtly deſire. Be not ſo Mad, be not ſo Deſperate as to humour the Devil, by laying your ſelves open to all his Snares, and Inticements; and by expoſing your ſelves to all the Woes, Miſeries, and Calamities incident to Intemperance in this Life, and to the Wrath of *God* in an Eternity of Torments hereafter. 'Tho you may not value your Health, your Eſtates, and your Worldly

Worldly Concern, yet remember you have Souls which muſt be either Eternally happy, or Eternally miſerable. 'Tis not a *Diſeaſe* or two that will wreck you; nor Want, Poverty or *Diſtreſs* that will grind you, nor all the Adverſity you meet with here, can torment you ſo much, as one moments pain in the World to come, will afflict you.

26. 1 Pet. 5. 8. *Be ſober therefore, be vigilant, for your Adverſary the Devil, goes about ſeeking whom he may devour.* Rom. 13. 13, 14. *Walk honeſtly as in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying: but put you on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the Luſts thereof*: To theſe of the Apoſtles, take alſo that advice our Saviour gives. *Luke* 21. 24. *Take heed to your ſelves, leſt at any time your hearts be over-charged with ſurfeiting and drunkenneſs, and ſo that day* (that great and notable day of his appearing) *come upon you unawares*, and ſeize upon you in that unprovided beaſtly condition. A condition which few would care to appear in before an earthly Magiſtrate, how much leſs before the Tribunal of that juſt Judge, whoſe Eyes cannot behold any thing impure or unclean. Let me prevail upon you, eſpecially you, who bear any Authority in your Perſons, as you are either *Magiſtrates* or *Miniſters*, as you are either *Fathers* or *Maſters*, to abſtain altogether from this Swiniſh Immorality: For you are anſwerable, not only for the exceſs you fall into your ſelves, but are ſharers in the offence, which others by your example (more prevalent than your Perſwaſions and Advice to the contrary) do commit, and are encouraged to be guilty of.

27. If

27. If you would know when you ſhould ſet about this regular courſe of Life; *Enter upon it this very moment*, Better and eaſier 'tis to do it to day than to morrow: Defer it not off till this Club or that Society ſhall be laid down; perhaps you muſt be ſummoned hence, long before that, & your very next meeting may be your laſt. I know, when you think but of a change, the Devil has more than one thing to ſuggeſt; *He* has ſollicitations from your old companions to inveigle you; *He* has their Reproaches and Revilings, ready (if you deny the former) to force you; *He* has the remembrance of the former pleaſures you took in thoſe Debauches, whereby to allure you, and a long Cuſtom and contracted evil Habit to inchant you; *He* has the variety and deliciouſneſs of Liquors to charm you to return to your old beloved Vice. But if you ſhake off all theſe Fetters, and bind your ſelves with Reſolutions of Temperance and Sobriety: If you can, by the aſſiſtance of God's Grace (to which in all your Trials you muſt have recourſe) but hold out againſt the firſt ſhock of your Temptations, and reſiſt the Onſet with Courage and a reſolved Denial at the beginning of the Siege, you will find all the Aſſailants deſert their Batteries, quit their Intrenchments, and deſpairing of ſucceſs, retreat with a Curſe or two at your obſtinate Refuſal. The Devil, perhaps, may now and then ſend out his Scouts to allarm you; but finding all the Paſſes ſafe, and a careful Watch kept at every Senſe, and vigorous Sallies made againſt his Incurſions He himſelf will fly from you; and leave you to the Tutelage of Sobriety and Temperance, Innocency

The difficulty of becoming ſober, and the ſafety of returning betimes conſidered.

nocency and Peace, Sedateneſs of Mind and Health of Body: and to reap all the ſatisfactions of an unclouded Reaſon, an unmasked Underſtanding, an unerring Will, and uncorrupted Affections; and as the Reſult of all to enjoy the unſpeakable Pleaſures of an uncondemning Conſcience *here*, and to drink of thoſe inexhauſtible Rivers of Pleaſure prepared for the Sober, Temperate, and Faithful Soul in the Paradiſe of the Bleſſed hereafter.

CHAP. III.

Of Uncleanneſs.

The Univerſality of this Sin conſidered and lamented: The Danger of Treating upon it: The particular kinds thereof: The miſerable Effects of Fornication, Adultery, Inceſt and Rape, ſeparately conſidered: A Caution to the Chaſt, with an Advice to the Unchaſte: Nine Rules whereby to attain to, and preſerve that admirable Virtue of Chaſtity.

1. AND now let us ſurvey that vaſt Ocean of Impiety, which with no ſmall ſucceſs has ſpread it ſelf for ſome years over the face of this Iſland, and ſee if we can ken one point or corner of the Land which is not overwhelmed with this dreadful Inundation: Let us try if we can find one ſpot of ground which we cannot call *Sodom*; or one ſingle City which is not worſe by far than *Gomorrah*. Should the deſtroying Angel come among us

The Univerſality of this Sin conſidered, and lamented.

(which no Man knows how ſoon he may) he would have a large Field of Tares to cut down, and a plentiful crop of Uncleanneſs to employ his Sickle. We can cry out againſt the tolerated *Stews* of *Italy*, and the Tributary *Whores* of *Venice*; We can rail againſt the *Laſciviouſneſs* of *Spain*, and wonder at the notorious *Courtezans* of *Paris*: But did we look *Home*, we ſhould ſee cauſe of greater Lamentation, and our very Streets could give Parallel, if not tranſcending Inſtances of Impudence and Debauchery, which out-face the Light, and out-dare both *God*'s and *Humane* Laws. Formerly All (even Secret) Acts of Impurity were condemned, and the name of *Whoremaſter* was the worſt Reproach that could be affixed on any Man: But now (oh Prodigy!) the Brand is an Enſign of Honour, and if you would Compliment or Flatter the Spark, you can do it in no properer a phraſe, than by calling him a compleat *Beau* and Gallant of the Town.

2. So generally ſpreading is this Vice, that it cannot but make any ſober Man's Heart to bleed that conſiders it: But as General as it is, ſo few are the Judgments of *God* upon the immediate Acts of this Sin, that we cannot but be filled with Wonder and Amazement, at the long-ſuffering Patience, of that Immaculate undefiled Being. But vile wretches that they are, the very Motive for their forſaking do they make the chiefeſt Reaſon for their perſevering in this Sin: And the forbearing Mercy of *God*, which ſhould lead them to, keeps them off from Repentance. A ſad Thought this, that Men ſhould perſiſt in affronting and ſinning againſt *God*, purely becauſe he is merciful, but every Day and Hours

Hours experience witneſſeth the truth hereof, and renders it without Diſpute.

3. I had here deſigned to have inlarged upon the many *pollutions* of the Age, we now live in; but I foreſee that many miſchiefs may ariſe by too cloſely and pertinently handling this ſubject. It is ſuch a Sin, that to ſpeak againſt it in proper terms is by conſequence to defend it; and to explain the *Nature* of it in its proper Characters, will require the making uſe of ſuch Expreſſions as may ſully the Reputation of a Modeſt diſcourſe, offend a pure and clean heart, and perhaps be a means of promoting the Vice, even while it is declaim'd againſt. This is no *Paradox* in times wherein all Advice and Counſel to reform the *Impure* and *Unclean* is too often thrown away. For there are not wanting ſuch Monſters in the World as *wreſt the very Scriptures to their own deſtruction*, and make the Sacred Oracles of *God* to preach up, and plead for their *Debaucheries*. No wonder then (if they can thus pervert the Dictates of the Divine *Spirit*) that they ſhould catch at all opportunities of making even thoſe diſcourſes which are deſigned againſt them, to ſpeak, at leaſt implicitely, in their behalf. But *Good God!* To what a head will theſe Enormities grow? And how neceſſarily muſt the Contagion ſtill prevail, ſince the wholeſomeſt of Medicines are converted by the Infected into Poyſon? Some ſmart Satyr, one would think, might do a little good, ſuch a one as might laſh the Wretch ſtark naked, and put him upon the Rack in the midſt of his Impurities: but alaſs! we find *God*'s Judgments themſelves (tho' frequently ſent down upon the Incorrigible, yet)

lightly esteemed by the hardened World, who make a mock of the Punishment as well as the Crime. I shall therefore take what care I can, not to make the debauched Worse, and with all Prudence manage my discourse on this nice point, so as I may not in the least give Encouragement to the Sin, which I am so willing to decry. I hope at least it may prove a Caution and a Sea-mark to the Unpolluted Soul, to keep *it* from being polluted and ruined with the rest; and if it accidentally prove a means of *Reforming* one debauched Person from the Error of his Ways, I shall think my labour well bestow'd.

The Particulars of Uncleanness.

4. But to proceed and particularize all the sorts of this Sin; I shall wave speaking of the *Uncleanness*, and will only content my self with shewing the *Heinousness* and the *Mischiefs* of the grosser Acts of *Fornication*, *Adultery*, *Incest* and *Rape*; and with telling you that besides these, there are other things which will fall under the Notion of *Uncleanness*, as being the Preludes to the rest, such as *Lustful Views*, *Obscene Discourse*, and *Lascivious Contacts*, all which betray the unguarded Soul into its own Sin and Misery. To unfold all the Intrigues which the *Whoremonger* and *Adulterer* use, to accomplish their designs, out-passes the Brains of a *Matchiavel* to dive into or apprehend; But where their Pleasures end is too lamentable a Consideration for them to admit the thoughts of. What running and going, what Sweating and Labour do they undergo, in order to bring about their Wickedness? Strange indeed! that they should take such pains to be miserable,

ſerable, and be ſo induſtrious for their own Deſtruction; whereas they think it much to ſpend a poor thought about their real and Eternal Happineſs. What *Fornication* and *Adultery* and all the other ſpecies of *Uncleanneſs* are, is no ſuch hard matter to define or deſcribe to an Age ſo knowing in all the Black Arts of Wickedneſs. They are too common in *Practiſe* to need much Demonſtration in the *Theory*, and therefore I ſhall think my ſelf the leſs obliged to trouble my head about ſuch unneceſſary ſpeculations.

5. Suffice it then that I give you ſome ſhort Account of thoſe Miſeries that attend the *Unclean Perſon*, both the *Fornicator*, the *Adulterer*, the *Inceſtuous Perſon*, and the *Raviſher*: which that they may be more plain I will lay down ſeparately. And Oh! would to God that others, ſeeing the Misfortunes and Calamities of the Debauched, would beware of being guilty of ſuch Enormities, leſt thoſe or worſe Evils fall upon them.

6. And Firſt to ſpeak a word of the ſad Effects of Fornication. *The Effects of Fornication in general.* Little do any of you all conſider what the end of thoſe Tranſient Pleaſures will prove: Do you think the number of you will cloud you from the *Wrath of God*? Can you Expect, becauſe you herd with the Multitude, and ſo Over-power, and Over-awe *Human Laws*; that you ſhall eſcape the Sentence of the Righteous Judge? No certainly, tho' as yet we have no Expreſs *Statute* to puniſh your Offences, according to the Merits of them, yet within and without, on this ſide and on

that, you find Executioners enough of the Divine Wrath, if you had but the Grace to lay it ſeriouſly to Heart. You feel trouble your ſelves, and behold daily Examples of the Afflictions of others under the ſame Guilt, yet to a wonder are you Hardened, that not the feeling of preſent can put you in mind of a future Miſery. 'Tis not the hard Uſage you may meet with here that will ſerve the Turn: *Bridewell*, a *Carting* and *Whipping* are but triffling *præludes* of miſery to what Follows. The ſhedding Innocent blood, as is too common in this Age, requires ſomething more at your hands, and *Tyburn* muſt end that Infamous Life which knew not where, nor when to put a ſtop to its *Impurities*. Nor does the *Partner* of her pleaſure come off Scot-free; as he was concerned in the Getting, ſo too frequently he proves an Inſtrument in deſtroying the *Illegitimate Iſſue*, and bears her Company like a Good-natur'd Sinner into another World.

7. But admit all things go fair with the Naughty Couple here, and the Woman prove Barren (as is frequent with common Proſtitutes) or if ſhe has Children, can yet convey them out of the World without any Noiſe: yet there are other Effects miſchievous enough, which follow the Criminal at the Heels, and might be of force enough to convince any man that has but the leaſt reaſon left, to fly from ſuch unlawful Pleaſures with a total deteſtation and Abhorence.

The Particular Miſchiefs of Fornication. Firſt, of thoſe which happen upon the Body either by expoſing it to Diſeaſes or Duels.

St. *Paul*

8. St *Paul* does Poſitively declare that *whoever commits Fornication ſins againſt his own Body*, 1 *Cor.* 6. 18. This was his ſentiment, who had no ſuch Reaſon (that we know of) for to ſay ſo as we now have. That *Diſeaſe*, ſo common among us, and in juſt Judgment as it were appropriated to that Offence, was wholly unknown (or at leaſt not regarded) in the *Apoſtles* days, ſo that little or nothing could be then ſaid on that *Topick*; But now we ſee this tormenting Diſeaſe that does ſo *afflict* both Sexes, in the moſt Senſible and Tender parts is the effect of only *Impure Embraces*; and one would think this an argument ſufficient to ſcare Men from the eager purſuit of ſuch unlawful Game. But alaſs we find the Wretch as proud of his Malady, as before he was of his *Uncleanneſs*, brags of his Diſtemper, and deſpiſes it ſo long, till at laſt the whole Maſs of Blood is infected, and it enters into his very Bones and Marrow. Then what Racks and Tortures, what Agonies and Pains does he undergo? *Salivation* upon *Salivation*, and all the Art of *Galen* and *Hypocrates* is little enough to raiſe him up to his old *Debaucheries* again: For to them moſt ſurely and nothing elſe he will return, let his promiſes of Amendment and Repentance be never ſo many. 'Tis true, he made ſuch Vows but it was upon the Melancholly Thoughts that he ſhould never be able to ſerve his Sins more. For he cannot forbear returning to his former Impurities, and never leaves till the next *Clap* ſeize him in good Earneſt, and ſend him out of the World for good and all.

9. Add to this *Conſideration*, the danger to which the Amorous *Gallant* expoſes his Life, in the many

Quarrels he is Engaged in his *Miſtreſſes Cauſe*; it being frequent to have the *Carpet-Rivals* end their diſpute in a Field of Blood. Hence comes it to paſs, that of the many Murders committed daily in our Kingdom, we find a *Whore* at the Beginning or End of the Fray: And a Homicide ſeldom appears at the *Bar* without *One* of them at his Heels; or if not there, yet at *Tyburn* he openly confeſſes the *Strumpet* to have been the firſt tempter to, or occaſion of the Fatal Tragedy.

2ly, The Miſchiefs which happen upon the Fornicator's Eſtate.

10. Nor is the *Letcher*'s *Body* the only ſufferer here, he has an *Eſtate* which is Squander'd away upon Riotous Living, whilſt his Relations are brought to Indigency and Poverty, and *himſelf* (as the *Wiſeman* obſerves) *by means of a Whoriſh Woman to a Morſel of Bread. Prov.* 6. 26. So Vaſt is the Expence, and ſo great are the Extravagancies of moſt Modiſh Jilts, that 'tis Cheaper by far to maintain Ten thrifty *Wives*, then one Luxurious Waſtful *Whore*. She delights in nothing more than to exhauſt him out of all his Store, and never leaves craving till his *Pocket* be in as deep a Conſumption, as his drained *Body*: *Collation* upon *Collation*, this *Treat* on that, one *Preſent* upon another, are little enough to ſatisfie her boundleſs Deſires, and if the Fond Fool ſhould chance to deny her but one little Toy of Twenty, ſhe preſently Storms, and ſets on the ſour Countenance, and will not be reconciled till ſome Peace-making *Pearl* or *Diamond* from the *Indies* becomes the *Mediator*.

11. But when the Poor *Squire* is plucked bare and robbed

robbed of all his Plumes, and diſmantled of all his gay Trappings, when his Eſtate is *Mortgaged*, and his Credit *Bankrupted*, when all Securities are gone, and Pawns redeemleſs, then 'tis time for *Her* to pack off the Indigent *Fop*, and to be weary of his Viſits; Nothing being more common then for thoſe *Mercenary Jilts* to hate from their heart a *poor* Gallant, tho' they themſelves made him ſo. And glad they are to caſt off their troubleſome Money-leſs Gueſt, tho' a *Catchpole or Serjeant* ſhould be waiting for him, and the *Kings-Bench, or Fleet* ſhould be his laſt Lodging. But if ever he ſhould, either upon ſome Act of *Grace*, or pleading himſelf within the *Statute* of *Pauper's* be redeemed from thoſe his Manſions; tho' he knows himſelf Caſhiered by his Miſtriſs, and left to the wide World: yet he has not the Grace with the *Prodigal* to return to himſelf, and conſider that 'tis high time to betake himſelf to his Heavenly Father and acknowledge his Offence; and think on ſome other Courſe of Life then hitherto he has Embraced; but is hardened in his Impiety, and contrives a thouſand ways how to Re-ineſtate himſelf once more in his Miſtriſſes favour. In order thereunto he becomes either a *Knight-Arrant*, and ſo brings of his ſpoils, and offers them at his *Minions* feet; or elſe turns *Rook*, and ſo from Gaming-houſe to Gaming-houſe, gathers up enough to make his peace with the Female Adverſary; or elſe to the Diſgrace of Humanity becomes himſelf a Mercenary *Pimp* and *Pandar*, *Bully* and *Procurer*: And ſo ſpends the Remainder of his inglorious Days in obſcure *Brothels*, and Houſes of Evil Fame. From theſe ſources alſo ariſes the ruine of moſt young Tradeſmen, who are either

either in pay with a Bawd themſelves, or have looſe Servants and Apprentices, whoſe Extravagancies are ſuch that they Exhauſt the Caſh to maintain their *Strumpets*, and inſenſibly blow up their Maſters before the leaſt *Warning-Piece* is given from whence their Misfortunes came. To ſuch Evil Practices are owing the *Ebb* of moſt Eſtates; and let men Complain of *Taxes*, and the great Charge of *Church and Poor-money* never ſo much, yet they have a *piece* for a *Whore*: But did they give leſs to to her, they would not find it ſo hard and grating to beſtow Liberally on the others.

3*ly*, *The Injury Fornication offers to the Minds of Men.*

12. But beſide the *Body and Eſtates*; the *Fornicator* injures all the *Faculties of his Mind*, renders them Captive to his *Luſt*, and turns out the *Man* in order to receive and entertain the *Beaſt*. He makes the *Temple* of the *Holy Spirit* a Cage for unclean and impure thoughts to reſide in. He Vitiates his Underſtanding; claps a falſe *Byaſs* upon his *Will*; and expoſes himſelf to the Impetuoſity of every Paſſion: He loſes the Divine Image, diveſts himſelf of all that is Generous, Good, and Brave, and becomes not only weak in Body, but ſneaking, low, and feeble in Mind. Hence comes it to paſs that the Magnanimity and Courage of the *Engliſh* has of late degenerated into Softneſs and Effeminacy. And the Nation, which before was a Terror to her Neighbours, is now by thoſe bewitching *Dalilahs* rob'd of its former Vigour, and become almoſt as weak and Puſillanimous as the reſt. So fond have we been of imitating the *French* in all their Vices, Faſhions and Accompliſhments

pliſhments of late; that we have followed them to a hair in all things, even their *Cowardize*, their tricks and poor ſneaking Stratagems not excepted.

13. It would be a tolerable Bargain did the *Wretch* come off with no worſe then the *Miſeries* incident to *Senſuality* in this life; but alas! he has an after-reckoning to pay beyond the Valley of the ſhadow of Death: 'Tis not his *Mind*, *Body* or *Eſtate*; His *Reaſon*, *Life* or *Fortune*, but the *Loſs of his Soul* which muſt quit the ſcore of that Guilt, contracted by the purſuits of theſe *Uncleanneſſes* which he has not repented of. *Eph.* 5. 5. *For no whoremonger has any Inheritance in the kingdom of Heaven*, but will be judged by *God* the Righteous Judge, and by his irrevocable Sentence, conſigned over *to have his Portion in that Abyſs of Fire, and Brimſtone, which burns for ever and ever*, Rev. 21. 18. In this Burning Tophet he will then ſtruggle tho' in vain, and in the anguiſh of thoſe Torments, he will, in all probability, wiſh, tho' it be too late, that he had never given way to his corrupt Nature, that he had never harkned to the flattering *Motions of Fleſh and Blood*, that he had never yielded to the prevalence of his *Inclinations*. How then will he execrate himſelf, and curſe his merry Companions that allured him to, and Taught him this Diabolical Art? How will he then wiſh that his *Eyes* had been plucked out, and his *Eye-ſtrings* had cracked before they had gazed upon Vanity, and betraid him into a ſnare? How will he wiſh then that his *Arms* had fallen from his Shoulder-blade, before they had been defiled with unclean Embraces: That his

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his *Tongue* had cleaved to the roof of his Mouth, before he had uttered ſuch immodeſt Diſcourſe: That his *Ears* had been ſtopped with a perpetual Deafneſs, before he had liſtned to the filthy Communication of others: That he had been thrown into the *Fiery Furnace*, before he had leaped into the Bed and Arms of an Harlot? But why ſhould I inlarge upon thoſe things, ſince Hell is little regarded by the generality of Mankind, and the Torments of the Damned are looked upon as fictitious Bugbears to frighten deluded Man from his *Paradiſe* of *Voluptuouſneſs*, and the Accounts of Holy Writers concerning a future State, are generally diſ-believed? And if they will not hear *Moſes* and the *Prophets*, nor believe *Jeſus and his followers*, How can we expect they ſhould give credit, tho' one of their old Companions aroſe from the dead?

Adultery, and the Effects thereof.

15. I come now in the next place to conſider the miſchiefs of that Branch of *Uncleanneſs*, *Adultery*; where one or both the Parties concerned are in the State of *Matrimony*, and which is not only condemned, as being *Senſual* and oppoſite to a direct Command in the *Decalogue*, but alſo as it is unjuſt, injurious and inconvenient to the *Publick Society*, of which we are Members. This Sin has not only the Brutality of the two former, but is acted with all the Malice imaginable, againſt both *God* and *Man*. I know not by what kind of Faſcination this Vice has prevailed within theſe few years; but ſo common is it grown, that 'tis matter of ſport and paſtime to have the Ingenuity to defile ones neighbors Bed: And 'tis reckoned a ſmall buſineſs to

to pay *Quid pro Quo*, and a Jeſt to *Horn the Horner*. But as common as it is, yet the Crime loſes not one grain of its real Eſtimate; Let the *Adulterer* and *Adultereſs* pleaſe themſelves with never ſo merry Thoughts of the contrary. For they thereby incur the *Guilt of breaking the whole Law, Affront God, Injure Others*; and *Act as Enemies againſt themſelves*: As by conſidering the following ill Effects thereof, will eaſily and manifeſtly appear.

The effects of Adultery further illuſtrated in its being a Breach of our Duty to God, our neighbor, and our ſelves.

16. *God certainly is diſpleaſed at it*, being diametrically contrary to a Command which he delivered with Thundring and Lightning at Mount *Sinai* in theſe expreſs words: *Thou ſhalt not commit Adultery.* His *Edicts* are not to be deſpiſed, neither are his Commandments to be caſt behind our back. Who are we that ſhall make bold with our *Maker*, and trample *his* Inſtitutes under foot, and reckon *his* Ordinances not worthy our Obſervance? Can we diſpute the lawfulneſs or unlawfulneſs of his Orders? Or ſhall we act in oppoſition to an Almighty's Decrees?

1ſt. Adultery is a ſin againſt God.

17. But farther, you break not only the Commands of a Juſt *Jehovah*, *but maliciouſly ſtrike at the Root, and aim at the deſtruction of that Society to which you belong.* Our *Engliſh* Community allows no ſuch promiſcuous Copulations, and therefore has carefully provided, that every Man ſhall be the *Huſband*

2ly. Adultery a ſin againſt others; and firſt againſt the Publick.

band of one *Wife*. He therefore that climbs up i to his neighbors Bed to defile it, doth what in hi lies to put an end to all the *Decorums* and Obſer vances which the ſtrictneſs of a well conſtitute Chriſtian Government requires at our hands. *Adul tery* is a Sin which no Nation or People, tho' neve ſo barbarous has maintained. By the *Levitical La* it was puniſhed with the immediate death of bot Parties, *Lev.* 20. 10. *Deut.* 22. 22. The *Alchoran* o *Mahomet* not only forbids a Laſcivious Eye, but pu niſhes the *Adultereſs*, convicted by four of the ſam Sex, with perpetual Impriſonment. The *Pagan In dians* at *Dominica*, *Cuina*, *Bantam* and *Japan*, puniſh *Scotch Hiſtory.* the Adulterers with loſs of Life. The barbarous *Chineſes* have the ſame ſenſe of the guilt, and inflict no leſs a puniſhment upon the Delinquent. At the City of *Pequin* the Jointures and Dowries of *A dultereſſes* are beſtowed upon the Hoſpitals of Fe male Orphans. In *Patame*, a Province joyning to *China*, they have a Cuſtom, If any Perſons of qua lity become guilty of this Offence, that by Choice they ſhall be ſtrangled by their next of Kin. At *Braſil* the Crime ſeemed of ſo black a Dye, that the inraged Husband had Power and Authority at Will to be the *Judge*, *Jury* and *Executioner of his own Adulterous Wife*. But at *Angola* a City in *Æthiopia*, the Penalty was more moderate, and the Offender only loſt his Noſe by the Bargain. Theſe and the like Puniſhments were inflicted by the very Heathens, which ſufficiently let us ſee what Con ſtructions they made upon the odious and deteſta ble Sin of *Adultery*; and enough to ſhame us into a better Conſideration of the nature of ſuch a Beaſti ality. Our own Laws both Civil and Canon are very

very ſtrict againſt the Offender, but we are grown ſo lawleſs, that no Injunction *Eccleſiaſtical* or *Civil*, *Moral* or *Divine*, is any whit regarded by us

18. But look we nigher home, and we ſhall find Calamities enough infeſting, and unavoidably purſuing the *Adulterer* and *Adultereſs*. The *Firſt* of which Domeſtick Miſchiefs I reckon to be that *unavoidable corruption of Families, incident to abuſed Beds*. By this means the *Alien* is Naturalized, an *Iſhmael* incroaches upon, and oft ſupplants the True-born *Iſaac* Heir; and a Halfe-Blood-Illegitimate Off-ſpring goes away with a ſhare of the Inheritance and Patrimony, which of Right belongs only to the Whole-Blood Line. This has been ſo often boaſted to be true, that it may be feared there has too often Fire as well as Smoak to build ſuch vaunting upon. And I ſhould think this alone were an Inconvenience ſufficient to make the Sin a grievance to any State in which it is, were there none elſe at the heels of it.

The ſecond wrong we do to others, is done to the Family of the Adulterer or Adultreſs.

19. But t'is well known, that Meſſenger of ill Tidings has another ready to enter in upon him: which I call the *Breach of the Matrimonial Vow*. In all Ages, and among all Nations, Vows have been looked upon as Sacred and Inviolable, but of all, that of a *Chriſtian Marriage-Contract* has been eſteemed the greateſt Tye any Man can be obliged withal. So Divine a Ceremony among the *Romaniſts*, that 'tis rank'd among their Sacra-

The 3d. wrong to others is the breach of the Matrimonial Vow

Sacraments; nor no leſs Sacred with *Us*, tho' not admitted to ſo great and unwarrantable an Honour. For beſides the many Vows and Proteſtations, the formal Engagements and the Mutual enterchanging of Hearts which frequently paſs between the Parties in their Courtſhip, and which uſher in the greater Solemnity; they do afterwards openly in the eye of the World, and more immediate Preſence of *God*, Conſummate the *Nuptials*; in which, in the moſt ſolemn and ſerious manner imaginable, they *plight to each other their Troth*, and interchangeably promiſe each other the performance of the reſpective *Duties*, they in that ſtate of Life are mutually obliged to perform; and both *Man* and *Woman* in the ſame manner proteſt to live with each other, forſaking all Corrivals of their Love, till *Death* ſhall make one or the other free. But how can that Man be ſaid to keep to his Firſt Betrothed, who ſhall forſake the *Wife* of his Boſom, and leaving her in *Diſcontent*, *Diſquietude* and Solitude, ſhall beſtow his Love upon a *Harlot*; and give away that treacherous Heart to a Second, or Third, or more *Rivals*, which not long ſince was ſo ſolemnly allotted and made over to the *Deſerts* of a more Worthy Perſon? Baſe perfidious Wretch! What Injuſtice and Ingratitude, What Cruelty and Treachery, What Barbarity and Inhumanity art thou guilty of? Is it nothing to wound her Soul with the Senſe of thy Unkindneſs; who is ſo Tender and Loving, ſo *Dutiful* and Careful to thee and thine? Is it nothing to raiſe in her innocent Breaſt Perturbations, and Heart-breakings, Jealouſie and *Diſcontent*? Is it nothing to put that *Dove*-like Mind, which for ſome time bore with thy Unkindneſs, and could not tell how

how to turn the Stream of her Affections from thee, upon deſperate Attempts, and extorted Thoughts of revenging thee in thy own kind? Will not her Folly and Sin be owing wholly to thy ſlightings and diſ-reſpect? And tho' ſhe her ſelf will not eſcape the Judgment of *God*, yet doſt thou think thy Condemnation and Puniſhment will not be the greater, becauſe thou, as a principal cauſe, by thine example, ſtirr'd her up to that unchriſtian Revenge? The ſame may be ſaid (*Mutatis Mutandis*) concerning an *Unfaithful and Treacherous Wife*, who ſhall be ſo daring as to break into forbidden Embraces, through all the Bonds of a Ritual and Sacred Ordinance. And what the ſad and horrible effects of a violated Matrimonial Vow are, will appear by Conſidering.

20. *The next evil conſequence of Adultery*, is *Murder*. This is the unavoidable ſubſequent of the Former, whenever the unlawful *Amour* ſhould chance to be diſcovered by the injured Party. I have traced this ſin of *Adultery* through all its *Labyrinths*, and find all its *Avenues*, all its *Chambers*, and all its *Retirements*, beſmeared with Blood. *Murder* begins, *Murder* confirms, and *Murder* ends the *Intrigue*. The naughty Couple muſt remove all Obſtacles in order to attain their freedom in Luſt. And if any prying Servant, or curious Attendant be known to obſerve the Motion, *His* Mouth muſt be ſtopped, and *His* Tongue tied, if not by Gold, then by a Stab or Poiſon: If the Husband is too watchful, and ſo a *Remora* to their deſigns, a *Poniard* or *Piſtol* muſt

The Fourth wrong to others is Murder. And herein Adultery begins to prove a ſin againſt. 3ly. A Man's ſelf.

ſend him on a long Journey, and remove the *Uriah* out of the way. So on the other hand, if this *Argus* of a Husband ſhould but ſuſpect himſelf to be abuſed; how Frantick and Mad, how Jealous and Revengeful is he? And ſhould he be ſenſible of his own *Metamorphoſis*, nothing can ſtop his Fury, till he meets with an opportunity of revenging himſelf upon the *Gallant*, the *Miſtriſs*, the *Confident* and all. Thus every party acts in this *Tragedy*, and the *Injur'd Husband*, or *Jealous Wife*, the *Amorous Gallant*, and the *Deſigning Adultreſs* are all dipt in the Red Sea of Blood. I have wondred to ſee the many recorded Bloody Monuments of *Adultery*; and that notwithſtanding all the examples of untimely Deaths, yet the Sin continues ſtill in faſhion all the World over: As if every *Kingdom* and *Metropolis* thereof, were nothing elſe but the common Nurſeries of theſe Luſts and Debaucheries. But I loſe that Wonder when I ſee the next fatal Conſequent to this Sin, is as little regarded as any of the former, which is

21. *That wrath of God which the Impenitent Continuance in this Impiety, commonly pulls down upon the Offenders Head.*

The Second Miſchief Adultery brings to a Man's ſelf, is the Judgments of God.

That *Being* which doth not afflict willingly, and grieves not the Children of Men, without extraordinary occaſion, makes bare his Arm of Juſtice againſt no Crime more than againſt that of *Adultery*. In the laſt Miſchief of *Murder*, tho' to an unthinking Mind it may appear to be the reſult of Paſſion, and the ſatisfying a private Revenge upon an opportunity offered; yet to one who looks far-

ther

ther than ſecond Cauſes, it is manifeſt the *Finger of God* brings all thoſe things to paſs. 'Tis he that lays the Train, and ſpreads the Net, and trapans the Luſtful Lovers, and expoſes them to the mercy of a jealous and incenſed Perſon; who notwithſtanding has no power to ſtrike, till the *Almighty Arm* permits the Blow. 'Tis well known that the Miſeries and Calamities, the Shame and Confuſion, the Diſeaſes and Death, and all the other misfortunes the *Adulterer* either feels in common with the *Fornicator*, or elſe endures as peculiarly appropriated to his *Species of Uncleanneſs*, are all ſent and come down from above. But theſe are eaſie Penalties to what are laid up for the Incontinent, Impenitent Wretch, in that vaſt *Storehouſe of Eternity*. There Pains and Aches, Poverty and Want, Priſons and Dungeons, the Stake and Gibbet, and the King of Terrors himſelf (tho' dreſs'd up in the moſt formidable Colours *Rome or the Inquiſition* can invent) would be eligible and vaſtly to be preferred before what the *Adulterer* and *Adultereſs* ſhall then feel. The Almighty threatned that *he would be a ſwift witneſs againſt the Adulterers*, Mal. 3. 5. and ſo he is even in this life, overtaking them with a Judgment at their heels: But in the other World, he follows them cloſe, and vexes them with all his Storms, torments them in good earneſt, and adds Fuel of Flames to their luſtful Souls, *Be not deceived* (ſays the Apoſtle) 1 *Cor.* 6. 9. *Neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate perſons ſhall inherit the Kingdom of God.* And we are aſſured that *Whoremongers and Adulterers God will* [in a more eſpecial manner] *Judge*, Heb. 13. 3. What mean the excluſion from that Kingdom, and

the falling under the Cenſures of ſo ſevere a Judge, is too plain to need any Expoſition. I could wiſh the Soul, who is guilty of the Sin, were but halfe ſo Conſiderative upon, as it is (in it's ſober fits at leaſt) ſenſible of, the Puniſhment, and I queſtion not but it would go a great way towards palling the Deſire, and retarding the eager Purſuit after ſuch laſcivious *Amours*, which are oppoſite to all theſe Engagements we lye under, both to *God* and *Man*.

An Objection made by the Adulterer.

22. But before I proceed, it will not be amiſs to anſwer an *Objection*, which too many are apt to make uſe of in this caſe. "And is *Adultery* ſuch "a damning ſin (may ſome ſay) How came it to "paſs then that *Abraham* the Patriarch, *and other* Ho-"ly Men of old indulged themſelves therein? The "Scriptures teſtifie of them that they walked with "God, How then could they allow themſelves in "that, which is (as you affirm) ſo diſpleaſing to "that Being, whom they ſo ſtrictly ſerved? Had "not *Jacob* his *Bilhah*, and *Zilpah* as well as his *Ra-*"*chel* and *Leah*? Did not *David*, *a man after God's* "*own heart*, keep his Wives, and increaſe the num-"ber of his Concubines, and Murder *Uriah* as well "abuſe *Bathſhebah*? And had not his Son *Solomon* "in his youthful days, his 700 Wives and 300 Con-"cubines? Do you think thoſe went quick into Hell? "Or if you admit they did repent, may not the "Greateſt do the ſame? And will it not be time "enough to write *Vanity* on all Worldly Pleaſures, "when we have gone through every Scene of them, "and taſted every Flower in Paradiſe?

23. To

23. To all which I Anſwer. What Diſpenſation, had the *Fathers of old*, before *Moſes*, I know not; but this am I very well aſſured of, by a Mouth that cannot Lye, that, *from the beginning it was not ſo.* He that Created Male and Female at firſt, inſtituted that *Holy Rite* of *Matrimony*, and ordained, that *they twain ſhould be one fleſh.* Whatever the Followers of *Lamech* did think of the Sacred Tie, yet 'tis well known by the *Moſaic Law*, *that Adultery* was by the expreſs words of the Injunction to be puniſhed with death: thereby reducing *Marriage* into its old Channel again, wherein it ran at firſt in *Eden.* And as to *David*, who lived many years after the *Jewiſh Law* was publiſhed, and ſo cannot be thought to be ignorant thereof, I ſhall not go about to extenuate his Crime by pleading (what many unreaſonably have) the Priviledge he had by being a *King*; as if the *Royal Prerogative* were a ſufficient Protection for the Commiſſion of any extravagancy, which his own wild Will and Pleaſure could prompt him to. No certainly; tho' he was accountable to no Humane Judge, yet there was one *Higher then the Higheſt*, to whom he muſt Anſwer for all. He was but *Man* (the moſt that can be ſaid for him) and was accordingly obnoxious to all the Infirmities of unguarded *Fleſh and Blood:* But yet his *Adultery* was followed with Judgments enough, and appropriate to his Crime, to leave no room for doubt upon what account they were ſent. The poor Man fell from one ſin to another, and to hide his *Adultery*, runs into the Guilt of ſhedding Innocent Blood: The Death of his Adulterous Iſſue; The Inceſtuous Rape of his Daughter; The Murder

The Objection Anſwered.

of his Son *Amnon*, and his Rebellious *Abſalom*'s driving him out of Houſe and City, and ſeizing upon his Wives and Concubines, were all ſuch marks of Divine Wrath, ſo *perpendicularly* dropt down upon his Guilt of *Adultery*, that a burblind Spectator muſt needs know the Cauſe from its ſo Natural Effects. And hence it was that we find him ſo often in his *Penitentials*, ſo frequent in his *Miſerere Mei's*: Hence was it that his Bed did Swim, and his Couch was watered with Tears; and hence it was that ever and anon he did cry out in the Bitterneſs of his Soul, for *Mercy*, *Mercy*! and beg *God* to Purge and Cleanſe him, to heal and renew a right Spirit within him; complaining of his Bones and Loins, of his wounded Conſcience, troubled Spirit, and broken Heart. And the *Succeſſor of his Throne* ſucceeded him in his Sin and Miſery too. For he did (to uſe his own Words) *prove his Heart with Mirth, and enjoyed Abundance of Pleaſure*; He had his *Moabites and Ammonites, Edomites, Sidonians and Hittites*, and all the Train of Pomp and Luxury; and drank his Water out of many Ciſterns; Yet after all he concludes that there was nothing under the Sun but *Vanity and Vexation of Spirit*, and what he accounted his Wiſdom, was reckoned at laſt to be but Madneſs and Folly.

24. As to the Hopes and Probability of repenting like *Solomon* or his *Father*, in their old Age, they who object this would do well to conſider, whether they are ſure of imitating them in their Repentance, as they are reſolute of following them in their Sins? Is *Regeneration* (Deluded Souls!) in your own Power? And *Repentance* at your Beck to come

come when called for? Are you ſure of paſſing through all the Scenes of Pleaſure, and of knowing when you have ſo done, and of having Hearts, after all that, ſo looſned from the Vanities to the which you were ſo cloſely United, as to be converted in a Moment to *God?* Can a Habit of ſo long wearing be ſhook off ſo eaſily, and the Soul be inveſted in white Robes on a ſudden? D'ye think a Sob or two at your laſt Gaſp (for then do ſome imagine it time enough to repent) will ſerve the Turn? Or that a *Groan* in the *Laſt Agony*, or a *Dying Accent* or two of your departing Souls will be good Contrition, and win upon your ſo long affronted Creator, ſo as to obtain his Pardon and Atonement for what is paſt, aud to make up the Breach by reconciling you to your *Offended God?* Doubtleſs you who are now Guilty of this Sin, and fool your ſelves up with the Hopes of repenting *Hereafter*, are out in your Meaſures, and are in the ways that tend and lead to the Chambers of Death, when it will perhaps prove too late when one foot is got into the Grave.

Fourthly, Of Inceſt, and the effects thereof.

25. Now to ſpeak a word or two of the *next kind of Uncleanneſs*, wherein the parties concerned fall within that Degree of Kindred which does forbid all Carnal knowledge, tho' in the ſtate of Matrimony; and this Uncovering of a Relations Nakedneſs, Married or Single, we call *Inceſt*. The little Noiſe that is made about it within this *Northren World*, would make one think there was no ſuch *Fornication* amongſt us: But among the many *Unlawful*, it would not be hard to find ſome *Unnatural Embraces*, were they

not ſo commonly huſhed up by the Inglorious Criminals, and concealed by the reſt of the Relations to avoid the diſgracing their Families thereby. From the want of due Conviction thereof is it that they go Unpuniſhed, and eſcape the Cenſure of a Spiritual Court, and the Sentence of an Earthly *Tribunal*, but the juſt Judge will overtake, and his Hand will find them out. What the Conſequence of this Sin is (over and above the Common Miſeries, which if together with Fornication and Adultery may be ſaid to endure) appears from the Examples of thoſe, who have met with Divine Vengeance in or preſently after the Act. *Lot*'s Daughters got nothing by uncovering their Fathers Nakedneſs, but Shame to themſelves, and an intailed Curſe to their Miſerable Poſterity. *Reuben*, tho' the firſt born, fell ſhort of his Portion in the Old Mans *Benedicat*, becauſe he went up and defiled his Fathers Bed. *Amnon* met with ſowre Sauce after the Rape and Inceſt he committed upon his Siſter: And *Abſalom*'s untimely Death may be aſſigned to his having layn with his Fathers Concubines as the Chiefeſt, tho' not the only Cauſe thereof. Profane Writers are not wanting in Inſtances of this kind, too long and many to be ennumerated in a Diſcourſe of ſo ſmall a Bulk. Nor are our own Annals, and the preſent times unfurniſhed; which, becauſe it would ſeem Invidious to rip open the faults of ſuch as lye in the Duſt, and too reflecting upon many now alive, I ſhall forbear to particularize: Elſe ſuch could be named which taſted deeply of the Cup of God's Wrath even in this Life for this Crime, and what their Portion is in the other World, my Charity will not admit me to judge.

26. The

26. The Laſt and Higheſt Degree of Uncleanneſs is that of Rape; wherein the Raviſher bears no regard to any thing but his Luſt, for whomſoever that prompts him to enjoy, his Violence conſtrains to yield to his Embrace: Virgin or Widow, Siſter or Mother, Married or Single are all alike to him. One would think from the Multitude of Common Proſtitutes in and about the World there would be no ſuch thing as Violence Uſed: But if you Viſit the Courts of Judicature you ſhall find many of thoſe Guilty Wretches holding up their Hands at the Bar. So Offenſive have theſe Conſtraints been to moſt Nations, that we find, by the Laws thereof, that they are puniſhed with immediate Death. No leſs Puniſhment doth the Statute Laws of our Land inflict upon the Offender, and not only the Principal but the Abettors of the Crime have taſted of the ſame Ignominious Puniſhment. And how the Fortune-ſtealer (for ſo our Gentile Raviſher is now adays called) will anſwer his Rape at the Laſt Day, I am ſtruck with Horror to imagine. His Miſeries are the ſame with other Letchers, but aggravated, by being not only his Better ſelf-Hater, but the Common Nuſance, Peſt, and Diſturber of Civiliz'd Societies.

Fifthly, Of Rape, and the Conſequence thereof.

27. Thus have I at length winded my ſelf out of that Labaryntb of Luſt, and paſſed through all its Chambers; and proved them to be the direct Road to Want, Miſery, Diſeaſes, and Death; to the Wrath of God and Eternal Flames. And if there is ſo great a Train

A word of Advice to the Chaſt, and the Unchaſt.

Train of Miſchiefs attending in the outward Apartments of Uncleanneſs ſuch as are obvious to every View, and which I have only treated on: What and How many muſt needs be the Evils which are admitted into her cloſer Retirements, and into her Unſeen and Unobſerved Secreſies? It remains now that I ſhould give a Word of Advice to ſuch as have not as yet been infected with this Epidemical Diſtemper, as well as to thoſe that at preſent do Labour under it: And ſo the Precautions and Antidotes I preſcribe to the One, may prove Effectual Remedies to heal the other.

28. To the firſt I have the *Apoſtles* Words ready to ſay; *Keep your ſelves Pure: Let not Sin reign in your Mortal Bodies that you ſhould obey it in the Luſts thereof: Neither yield your Members as Inſtruments of Unrighteouſneſs to Sin; But yield your ſelves unto God as thoſe that are alive from the Dead, and your Members as Inſtruments of Righteouſneſs unto God: Your Bodies are the Temples of the Holy Ghoſt which is in you*; Flee Fornication therefore, and every Sin that defiles that Sacred Place. *For you are not your own, you are bought with a Price, Glorifie therefore God in* the Chaſtity of *your Bodies*, (as well as in the Purity of your *Spirits*) *which are Gods.* 1 *Cor.* 19. 20. And over and above the avoiding the Evil Conſequents of Uncleanneſs, which are in themſelves Motives ſufficient to deter Men from the purſuit thereof, you have ſtronger inducements thereto. For thereby you enſure to your ſelves the Peace and Tranquillity of an Undefiled Conſcience, and all the Comforts flowing from a Chaſt and Humble Converſation: You imitate the Inſpirer of your

your Souls in being *Pure as he is Pure*; and in a Word by this Angelick Virtue you prepare and fit your ſelves for the Beatific Viſion; for ſo *Bleſſed are the Pure in Heart* pronounced by our Saviour that *they*, and only *they ſhall ſee God.* Mat. 5.

29. To the Poor Infected Wretch I ſhall add to what I have already ſaid: *Repent of thy Uncleanneſſes* which thou haſt Committed, and *Mortify thy Members which are upon the Earth*: Suffice it that thou haſt *hitherto yielded thy Members ſervants to Unrighteouſneſs*, now return and yield them *Servants unto God, unto Holineſs.* Be not carried away with thy Luſts any longer, moderate the Impetuous Heat of thy Youth; Be no longer the Vaſſal to Impurity; Let not an Idle Exchange Girl, or Common Actreſs captivate thy Soul. Hearken not any longer to the Allurements of thoſe Minions, and ſuffer not *Solomons* Wanton to lead thee as *an Oxe to the Slaughter*, or as *a Fool to the Correction of the Stocks.* Be no longer fond of thoſe thy dear bought Pleaſures, and hunt not after what will coſt thee the waſting of thy Eſtate, the Miſery of thy Relations, the Impairing of thy Health, the Haſtning of thy Death, and what is more than all, the Price of thine Unvaluable precious and Immortal Soul. Thy Soul which has a *Being* beyond all the Exiſtences of Material Beings, which cannot, muſt not die; which muſt ſhortly *appear before the Judgment Seat of God.* Oh! Conſider before thou goeſt to the next Debauch, whether thou art able to endure the Agonies and Torments, the Flames and Pains which the Damned feel. Doſt thou imagine that *God* will Extinguiſh that Everlaſting Fire to indulge thy Carnal Deſires? Or that *He* will put an End to

Hell

Hell out of tenderneſs to thy Luſts and Concupiſcence? No certainly, he will not abate one tittle of thy Puniſhment. Be wiſe then and forſake thy Impurities before the day of Grace be paſt, and there *remain no Sacrifice*, no Atonement *for* thy *Sin.*

28. As a means to attain to and maintain that Admirable Virtue of *Chaſtity*, I ſhall touch upon thoſe common Practical Rules, adapted to every Capacity, and obvious to every Underſtanding.

Nine Practical Rules to be obſerved by ſuch as would avoid the Odious Sin of Unclcanneſs.

First, *Reſiſt the Temptation at the Beginning.* What tho' you carry about you the Seeds of Corruption, and have your Naturals, Compoſed of the ſame Fleſh and Blood with others? What tho' you are Children of Originally corrupted Parents, were *ſhapen in Iniquity* and *in Sin* your *Mothers conceived you?* What tho' the dire Contagion was handed down to you by your Anceſtors? Is it not your Care and Duty to keep this *Law of your Members* (which is always Warring againſt the *Law of your Minds*) from getting the Maſtery over you? If you had no Temptations nor Inclinations to Luſt, where is your Virtue in being Continent? 'Tis a tryal of your Graces that muſt make you experienced Champions, and the Victory over your Luſts that muſt make you *More than Conquerors.* Can you fight without Enemies, or overcome without Oppoſition, or expect the Crown without the

Principiis Obſta. Venienti Occurite Morbo. Perſ.

Marcet ſine Adverſario Virtus. Senec.

the Victory? The Devil allures and the Fleſh may prompt you to yield, but neither of them can force you if you will be true to your ſelves, and keep the Reins in your own Hands. To this end, ſuppreſs the very firſt Motions to Impurity, Cruſh the Cockatrice in his Egg, and make a vigorous Repulſe at the very firſt Onſet of a Temptation. As for Example, Think whether you would commit the Sin if you were to die the next Moment, and whether you would be contented to appear at the Tribunal of Heaven in the Embraces of a Harlot, or in the Arms of an Adultereſs. Conſider alſo whether you can find any Retirement ſo Private, any Apartment ſo Obſcure where *God* cannot ſee you, or where his hand cannot find you out,

2*ly*, *Avoid Idleneſs*: Have always ſomething to do, and give not an Advantage to the Tempter to break in upon you whilſt you are unguarded. The Perching Soul becomes an eaſy Prey to the Infernal Fowler; whilſt the Winged Spirit is out of Danger. Beware then of adminiſtring to your Youthful Flames by Sloth and Eaſe, by Entertaining your Thoughts with Unchaſt Imaginations, which increaſe by nothing ſo much as your Idle Hours. If you have Employs be diligent therein, *Eating the Bread of Carefulneſs, for ſo he giveth his Beloved reſt*: If you are above the toyls of a Labouring Life, you cannot want buſineſs wherein to ſpend your vacant Hours, if you conſider the great Concern of your Souls that lies upon your hands, and requires more time than you have in your own power. A Holy Life has many ways to diſpoſe of the long and tedious days, and were you intent upon the Duties thereof,

thereof, you would have no reaſon to complain of the Idle time which lies upon you, nor would you give the Tempter or any Luſt an Opportunity to rob you of your Innocence, or to Prey upon your *Chaſtity*.

3*ly*, In the next place *Keep a Conſtant Watch over your Eyes*; thoſe doors of the Soul, thoſe Caſements to Imagination, and thoſe Inlets to Vice. The Wiſeman has always one Eye at Home while the other is employed abroad in Speculation: But here 'tis ſafe to keep both your doors ſhut, unleſs you could ſtare the Vanity Dead, the Beauty into a Monſter, and the Temptation into a Virtue. But 'tis dangerous to run the riſque of ſuch an Adventure, and an Attempt too bold for moſt to undertake, Your ſtrength is but weakneſs at beſt, and your Clear-ſightedneſs oftimes in this Nature becomes your Blind-ſide, where the Luſt has an Advantage to break in upon you. If you are Wiſe keep out of Eye-ſhot, and come not a near the fair Enemy; for there is much in a Painted Face, in a looſe Garb, in Wanton Geſtures, and in Naked Breaſts to work upon the unguarded Eye, and render the Heart priſoner. Nor is it enough to *turn your Eyes from beholding Vanity*, when Accidentally offered to their View, but you ſhould avoid as much as in you lies, all Occaſions which may lead them aſtray. You would do well to abſtain from all publick Balls, Shews and Stage-Plays, and all other places of great Appearance, which may be apt to adminiſter Fuel to your Fire. For if at Church, where the Awe of God and the Reverence due to his Immediate preſence, ſhould have ſome Influence over you, if there (I ſay) you can with much

much ado keep your Eyes from gazing and wandring after Beautiful Objects, and from conceiving Luſtful thoughts thereon: How much more difficult will it be to do ſo *there*, where your deſign of going is principally to be Spectators of Folly and Lightneſs, not to ſay worſe; or where is the Common Mart or Forum for the Gallant to pick up his Miſtriſs and carry her off Incognito. Nor is it only dangerous to behold thoſe Charms to Luſt in the Original in Living Inſtances, but alſo in *Effigie*. For theſe dumb obſcene Pictures with a tacit whiſper captivate the Eye, move the Imagination, and fire the Heart.

4*ly*, *Avoid all Frothy and Idle Diſcourſe*; Be neither the Speakers, Hearers, or Readers of ſuch Language; Keep a Watch over your Tongues, ſtop your Ears, as well as turn away your Eyes from all that looks like Obſcenity. *Evil Communication* (ſays the Apoſtle) *Corrupts good Manners*, 1 Cor. 15. *Therefore* (as he ſays in another place) *let no Corrupt Communication proceed out of your Mouth*. Eph. 4. A looſe Tongue and Obſcene Lips inſenſibly betray the Soul into the ſnare of Uncleanneſs. Therefore as you value your Chaſtity, and deſire to keep your ſelves pure, Think it not matter of Jeſt to talk wittily Obſcene, but be aſſured you are not only to anſwer for the Words you ſpeak, but alſo for all the Miſchief they may produce upon either your ſelves or others.

5*ly*, In the next place, *Beware what Company you keep*. 'Tis an *Italian* Proverb, *tell me with what Company you go, and I'll tell you where you go*; tell me

me with whom you Converſe and I'll tell you what you are. The Society whereof you are, has a great Prevalence over you to make you of the ſame Mould with the whole: If that be good, you cannot but in Complaiſance be or ſeem to be ſo too; if That be Evil, it would be no falſe Logick to conclude the Parts to be of the ſame *Marke* with the whole. This is too evident to need Demonſtration, and were it to be doubted in other Vices, yet in this of Uncleanneſs, the Influence which one Debauch'd Companion has upon another to render him ſo too, proves the Conſequence to be too true. A Looſe, Libertine, and Licentious Converſation, does eaſily incline a man to Joyn with the Multitude in one Common way of Lewdneſs and Debauchery: Familiarity and Example, Fear and Shame, private Obligations and publick Engagements are as great Inducements to depraved Nature to comply with thoſe to whom one ſtands Obliged in any of the former Reſpects. And here I cannot chuſe but blame ſuch as out of a Frolick to ſee the Tricks of the Town, and to experience the truth of what they Hear, aſſociate themſelves with Lewd and Profligate perſons, running from Baudy-Houſe to Baudy-Houſe, from one Brothel to another, 'till at laſt they carry the Coals of Fire ſo long that they are inflamed by Luſt in good earneſt.

6*ly*, To employ your Eyes and Thoughts, and to help you to better Company, I ſhall adviſe you in the next place to *be frequent in reading and Meditating the Holy Scriptures*: for *wherewithall ſhall a Young Man cleanſe his way* (ſays the Royal Pſalmiſt) *but by taking Heed thereto according to thy Word.*

Herein

Herein you will ſee Life and Death, Bleſſings and Curſings, Promiſes and Threatnings, Mercies and Judgments: The one a Royal Priviledge appropriated to the Upright and Clean, the other as a Puniſhment to the Man of Unclean Lips and a Lewd Converſation: Herein you will ſee a Generouſly Chaſt and Continent *Joſeph* exalted from a Dungeon to a Throne, whilſt the Inceſtuous *Reuben* is put by his Fathers Bleſſing: Herein you will read of 24000 *Iſraelites* being killed in one day amidſt their *Whoredoms*, *Numb.* 5. whilſt *Phineas* for his Zeal, in puniſhing the Delinquents, atones for the Reſt, and obtains for himſelf a Covenant of Peace, the Covenant of an Everlaſting Prieſthood: Herein you will ſee the Cauſe of the Maſſacre of *Schechem* and his People, who were for *Dinah*'s Rape cut off Root and Branch in one day: Herein you will have a view of the Untimely ends of *Hophni* and *Phineas*, of *Amnon* and *Abſalom*, of Incontinent *Jezebel*, and and many others who by their Whoredoms, Adulteries, and Inceſtuous Embraces provoked the Merciful *God* to plague them with ſundry Diſeaſes, and divers kind of Deaths.

7*ly*, When you have done your utmoſt to reſiſt, and find notwithſtanding the Carnal part to be predominant, *Mortify*, as St. *Paul* adviſes, *your Members which are upon the Earth*: Keep under your unruly Body, and bring it into Subjection that you do not become Caſt-aways. As Drunkenneſs and Gluttony increaſe, ſo do Temperance and Sobriety take away, the Oyl from the Flames: To feed low, and abſtain from rich and delicious fare, to Eat and Drink

only to satisfie Nature, without endeavouring to humour your Palats, or satiate your Appetite, will by degrees moderate your Lusts. Fasting for whole Days, and then to return to a full Table and Excess, is not the way to cast out this Devil; for it is (as a Worthy * Prelate of our Church observes) a Flatulent airy Spirit which an Empty Windy Stomach gives Life and Motion to. It must be a constant Abstinence in the moderate use of coarse and homely Fare, such as will not be prejudicial to your Health, that will be of greatest Force to subdue your Corrupt Natures, and to beat down those Insurrections which ever and anon arise, and raise a Civil War between your outward and your inward Man.

* *Bishop Taylor.*

8*ly*, To that of Fasting, and all the other forementioned Helps, *add that of Frequent Prayer*: All the rest without this are but as dead Letters: Herein the Soul owns its weakness, and acknowledgeth that *'tis not in Man to direct his ways*; sensible whereof it sends up this winged Messenger of Prayer to crave for Assistance from above, and never leaves intreating till some such Answer as this be given, *My Grace is sufficient for thee.* Be you instant therefore in imploring for the Spirit of Purity, for Chast Thoughts, and Temperate Reins: Make such as these your daily and hourly requests, *Create in us a Clean Heart*, O Lord! *and renew a right Spirit within us*; *wash us throughly from our Wickedness*, *and cleanse us from our Sin*; *Purge us with Hyssop and we shall be clean*, *wash us and we shall be whiter than Snow*; *Purifie our Hearts*, *and search throughly*

throughly if there be any Wickedneſs in us. And ſince your Prayers have no expreſs promiſe of a ſucceſs, unleſs your own Endeavours back them, take up Holy *Job*'s Reſolution of *making a Covenant with your Eyes, that you will not look upon a Maid:* And with *David keep your Mouth as with a Bridle, that you offend not with your Tongue*: Let your *Hearts* be filled with *Chaſt deſires*, and your *Minds* employed in Contemplating on the *Goodneſs and the Mercy of the Lord which ſhould lead you to repentance*: *Let your hands be pure, and ſo lift them up to the Throne of Grace*; and turn your *Feet* into the ways of Righteouſneſs. Thus *being Arm'd with the whole Armour of God, your Loins girded about with the Truth, and having the Breaſtplate of Righteouſneſs*; *being ſhod with the preparation of the Goſpel of Peace, and taking above all things the Shield of Faith (whereby you will be able to withſtand the fiery Darts of the Devil) and the Helmet of Salvation, and the Sword of the Spirit*; you will be the better able to grapple againſt your Luſts, and be guarded againſt a Relapſe, which oft proves more dangerous and deſperate than the diſeaſe.

Eph. 6. 13, 14, 15, 16. 17.

9*thly*, The Laſt Antidote commonly preſcribed againſt Uncleanneſs is *Marriage*. By this holy Ordinance *God* has taken off all reaſon of Complaint, and the Oppreſſion, Tyranny, Injuſtice, and all other Invectives caſt upon the Deity for implanting in Man ſuch Naturals which muſt be ſatisfied, and for prohibiting the fullfilling of theſe by Expreſs Laws, are quite wiped away; the Murmurings and Imputations of Cruelty, Severity, and the like are here ſilenced: And if the Letcher after ſuch a Li-

berty granted, ſhall continue in his Unlawful Amours; if he ſhall forſake his own to Climb up into an Adulterous Bed; He has no plea drawn from the ſtrength of Inclination, the bent of his Conſtitution, or the like, to excuſe himſelf withal, nor can he Charge the Sin any where but upon his own Corrupted and Vitiated Will. St. *Paul* ſeems to intimate as much, and declares this Honourable Inſtitute was appointed to avoid Fornication. Nor is it enough to forbear all unlawful and forbidden Embraces, nor even to abſtain from what is Phyſically, as well as Morally, Evil; but Even our allowed and warrantable Enjoyments muſt (like Phyſick) be taken moderately and with caution, leſt our Remedy prove our Poyſon. He that thinks becauſe he is in lawful Circumſtances, he may give his Luſts their full Swing, deceives himſelf; for that in Marriage a Man may be guilty of Senſuality is paſt diſpute. 'Tis unqueſtionably true, that whoever tranſgreſſeth the Principal end of Marriage, *viz.* of Glorifying *God*, and ſubſervient thereto thoſe of Propagating our kind, of maintaining Mutual Society; and avoiding of Unlawful Luſts, has paſſed the boundaries of Nature, Reaſon and Religion all at once.

In the entring upon ſuch a Sacred Rite, there are many things to be obſerved, and ſeriouſly conſidered, both by the betrothed Parties and their Friends, in order to have the Marriage ſucceſsfull and made in Heaven firſt, before the ſtriking of Hands, and the Plighting of Troths here on Earth: and for want of the due Conſideration whereof ariſes ſo many Unhappy Matches, Family Diſturbances, and Civil Broils; ſo frequent Separations from,

from, and Pollutions of the Conjugal Bed, which every day happen afreſh in the World. I ſhall but juſt touch upon theſe Neceſſary Precautions, and ſo conclude this particular of Uncleanneſs.

As for you who have Adult Children of your own, or elſe are Guardians to ſuch; Beware of debarring them from entring into the ſtate of Matrimony, when either their Years, their Inclinations, their Affections, and their other Circumſtances require the ſame: Conſult your Pupils in all reſpects, and be not (more than prudently) urgent in diſſwading them from their own, or in perſwading them into an Approbation of your Choice: In diſpoſing of them, have an Eye more upon their Temporal Happineſs, and their Eternal Good, than upon the Flattering Proſpect of their being Noble, Rich, or Great: Covet not to Marry your Sons or Daughters, or any other Relations committed to your Truſt, into Families of a Higher Rank than your ſelves, and deſpiſe not to Match them with thoſe of a Degree lower than you, eſpecially where the Virtue and Generoſity of the perſon can toſs your lighter Scale of Birth and Fortune up to the Beam.

As for the Young parties, I deſire they would not take ill the following Advice, before they put on the Wedding Suit, which will not coſt them ſo much, and perhaps do them more Service. Be ſure then to avoid all Haſty, ſudden, and Unpremeditated fits of Paſſion: Love not for Luſts ſake, and Idolize none for their Beauty, Wit, Strength and Fortune, leſt your Affection be no more than Skin-deep; call in Wiſer Heads to adviſe in ſo Weighty a Cauſe, and if your Modeſty or any other reaſon will not admit you to ask your Friends advice therein, yet

be pleaſed to think God worthy to be of your Council: In a word let no Object Charm you but what has the Lineaments of Virtue, and the Endowments of a Noble Mind, which with, or without the outward Qualifications, are of force only to Captivate our Souls. Hence it is that we perceive the Love, grounded upon theſe External Objects only, to be ſhort-liv'd and Tranſient, ſoon Hot, and ſoon Cold; laſting no longer than the Object appears to be Beautiful, Strong, Witty and Wealthy, and growing Nauſeous when Impotency, Wither'd Age, or Poverty over-takes them, and often before: whilſt the more ſubſtantial Love, founded upon and raiſed by the inward Ornament of the Mind, gives Life to the Love of outward, and maintains its own Flame within, when all the Fuel adminiſtred from without is taken away. This Noble Intellectual Love Unites and Conſolidates the Parties tho' in Rags and Poverty, tho' in Gray-Hairs and Wrinkles, and breaths after a Union beyond this and the Grave. This is that Love, we ſhould be all inflamed with, and deſire to Contract with each other, not becauſe we have Painted Faces, and a handſomer piece of Clay for our Share than others are Moulded into, or becauſe we have more of Giddy Fortunes Favours; but becauſe of thoſe inward Ornaments of Piety and Devotion, of Sobriety and Temperance, of Modeſty and Humility, of Chaſtity and Charity, of Meekneſs and Affability, which ſet off the ſubject in which they are inherent with ſuch invincible and irreſiſtible Charms, as no being above a Brute can forbear to be inamoured with.

Of

Of the Profanation of the Lord's Day.

CHAP. IV.

The Reaſons of keeping Holy the firſt Day of the Week inſtead of the Seventh. The Lord's Day, How and by whom profaned, viz. I. *By neglecting the Publick Ordinances of the Church.* II. *The Private Duties of the Family.* III. *By Exerciſiing our ordinary Callings thereon, whether by our ſelves, our Servants, or our Beaſts.* IV. *By publickly Expoſing to Sale. An Objection anſwered, and what Works are Lawful to be done.* V. *By works of the Fleſh, ſuch as* (1.) *Tipling,* (2.) *Feaſting,* (3.) *Gaming,* (4.) *Dancing and Singing,* (5.) *Country Revellings and Riots. An earneſt Expoſtulation and Exhortation for Celebrating the Lord's Day: Rules for it,* viz. 1. *Preparation on the Eve.* 2. *Frequenting the Publick Ordinances of the Church.* 3. *Family Duties. Motives thereto drawn from the benefits of obſerving it; and the Miſchiefs of Profaning it both to Private Perſons, and to the Publick.*

THat to ſerve the *Inviſible God* (*by whom we Live, Move, and have our Being*) in the whole courſe of our Lives is a main *End* for which we were Created: That every *Day* and *Hour* ſhould be *Holy unto the Lord*; that we ſhould have the Fear of *Him* always before our Eyes: That every Moment of our time is truely *His*, is indiſputable. But foraſmuch as we are but *Men*, in a little lower

degree then those Blessed *Spirits* whose task and Happiness it is to be employed continually in Contemplating, Adoring and Praising their great *Creator*; and whereas since the Fall we are placed in such circumstances as require the sweat of our Brows, and the Expence of a great part of our time in the procuring the Necessaries of this Life; we cannot so readily bestow all our hours on Religious Exercises. Nor doth *God* require we should, but dispenses with the greatest part of our Lives, and only appoints a seventh part of the *whole* for the more Solemn and Immediate Acts of *Divine Worship*; and is pleased so to Order it that every Action in our Ordinary Callings may be such as may *Glorifie our Father which is in Heaven:* Our Fields and Gardens, Our Shops and Studies, Our Dining-Rooms and Closets may be all Sanctified by a Religious and Holy Life: Sobriety and Modesty, Temperance, and Moderation may make our very Diversions and Recreations *Holy*. But then we are not to stick here, our walking with *God* in the Private Duties of our several Stations, Exempts us not from the Publick Adoration of *Him* in the Congregation of the Faithful. For as the *Lord of Hosts* has been nearly concerned in appointing the *Persons* by *Whom*, the *Manner How*, and the *Place Where*, so has he shewed no less Regard in assigning the *Time When*, he will be more peculiarly Worshipped. This *He* did at the very first Creation, sanctifie the *Seventh* Day resting thereon from all *His* Works which he had made; and to the *Jews* he appointed a *Seventh* Day to be kept *Holy*. So great a Veneration was there by the *Mosaic* Law bestowed on that Mystical *Seven*, that every *Seventh* Year was appointed for a

Sabbath

Sabbath of reſt; and every *Seventh* of theſe Sabbaths of Reſt was a *Jubilee* unto the People o *Iſrael.*

The Reaſons for keeping the Firſt Day of the Week Holy, inſtead of the Seventh, conſidered.

2. I ſhall not here run into needleſs Diſputes about the Changing of the Sabbath from the Seventh to the Firſt day of the Week, Reaſons for it in a Chriſtian Nation are ſuperfluous; and it is to be obſerved none cavil ſo much about it as thoſe, that would be glad, if there were no time at all allotted for thoſe Sacred Solemnities. 'Tis true, there was ſome Scuffle in the *Primitive* Times in the *Eaſtern* and *Weſtern* Churches about this Matter, *One* keeping the *Jewiſh* on the *Seventh* Day of the Week, the *Others* obſerving the *Chriſtian* Sabbath on the *Lord's Day*, the *firſt* of the Week: but the general Aſſent that was given by all the Church ſoon after, ſhewed the Celebration of the *Lord's Day* to be of *Apoſtolical* Inſtitution, and not ordained by *Human* Tradition. For a ſcrupulous Conſcience (if any ſuch there be in this *Profane* Age) it may be ſufficient to conſider, that the very *Jews* did not obſerve the preciſe Numerical *Seventh* Day from the *Creation*, but a *Seventh*, counting from the Day of their Deliverance from the Land of *Ægypt*: Nor could they be ſo ſtrict in Sanctifying preciſely their own *Seventh* Day, ſince after the Commandment was written, the *Sun* ſtood ſtill for the ſpace of a whole Day on *Gibeon*, and went back 10 Degrees in the time of *Hezekiah*: But beſides the uncertainty the *Jews* were in themſelves, of keeping their *Sabbath* on a preciſe Day, there is another Conſideration which renders it impoſſible

impoſſible for all Nations to keep the ſame *Sabbath* all the World over at one inſtant of Time, and that is the Diverſity of *Meridians*, and the inequality of the Riſing and Setting of the *Sun*, which cauſeth the Days in one place to vary from what they are in another, in ſome 6, in others 12 Hours difference. The reaſonableneſs of Tranſlating the *Sabbath* from one Day to another will appear more, if we conſider the many Memorable Paſſages of the *Old Teſtament* which ſhadow out this Change unto us, as well as thoſe Remarkable Inſtances of the *New*, which all happened on this *firſt* day of the Week. On *this* Day *God* began the work of *Creation*, to build the curious Fabrick of the World, and to Form all Beings out of that *Chaos* in which they were at firſt involved; and it is very probable he deſigned as much Honour ſhould be paid to the Memory of *this* great Day, as of *That* in which he had finiſhed all: On *this* Day (as a *Hebrew Author* Obſerves) the Cloud of *God*'s Glorious Majeſty ſat firſt upon his People, then did *Aaron* and his Children firſt enter upon and Execute their Prieſthood; and thereon did *God* firſt ſolemnly Bleſs his People *Iſrael*. *This is the Day* (as *David* Propheſying of the *Reſurrection* of *Chriſt* teſtifies) *which the Lord has made, let us rejoyce and be glad therein.* And how great, wondrous and aſtoniſhing things were done on *this* Day under the *Goſpel* diſpenſation? It was on *This* day that *Chriſt* finiſhed the Glorious Work of our *Redemption*, and roſe again from the Dead for our Juſtification. On this *firſt* Day of the Week did *He* appear after his Reſurrection to his Diſciples ſeveral times; On *this* Day fell the *Holy Ghoſt* upon the *Apoſtles* as they

they were aſſembled together; and at the ſame time upon St. *Peter*'s Sermon were there added no leſs than three thouſand Souls to the Church; On *this* Day was it that the Diſciples afterwards met frequently together to break Bread, and to lay up their Charitable Contributions for the uſe of the Poor.

The Lord's Day How and by whom Profaned.

3. Theſe things being premiſed, I proceed to conſider how Shamefully and Odiouſly the Solemnities of *this Day* are ſlighted, derided, and Profaned by this our Corrupt and Diſſolute Age. And herein I could wiſh the Openly Debauched and Licentious perſon were the only Delinquent. But alas! if we deal Impartially, we ſhall find many of thoſe, who ſeem to look Wiſely, and would be angry if you called them by any other Name than that of *Chriſtian*, to be deficient enough in this reſpect. "They tell you *Judaiſm* only required ſo "ſtrict an Obſervation of the *Sabbath*; that *Chriſt* "*the Lord of the Sabbath* has remitted that rigour "with which the *Moſaic* Law obliged its followers; "That it is Puritanical, Enthuſiaſtick Zeal which "ſpurs on ſome to be ſo Religiouſly given on this Day. This is no invented Account grounded upon a mere *Hypotheſis*, but what is to be ſeen by every Days Experience: And if none elſe can bear me Witneſs of the truth hereof, yet I might appeal to ſome Judicious Mens Opinions, who have declared the *Suppreſſing of the Profanation of the Lords-Day to be triffling, Nugatory*, and little leſs than *a Grievance to the Subject*. So little is the Concern which Men now a-days have for *God* and *Religion*; and ſuch ſlighting

ſlighting thoughts do they bear to the *Divinity* of the *Lord's Day*. I know not what *Church* allows ſo much Licentiouſneſs thereon, ſure I am the *Church* of *England* is far from it in her Doctrines and Diſcipline, let her pretended Followers uſe their Chriſtian Liberty for a Cloak of Wickedneſs as long as they pleaſe.

4. Who can forbear lamenting the ſad Degeneracy and Apoſtacy of the Age, wherein to reform from *Superſtition* is to run upon the other Extream and be *Profane*, wherein the Cure of Phariſaical *Hypocriſie* conſiſts in being *openly looſe* and *Debauched*, wherein to plead for the Keeping holy the *Lords-Day* is Malepertneſs in the Miniſter; Cant, Impertinencie and Presbyterianiſm in a Private Perſon? But notwithſtanding all this I ſhall purſue my deſign in tracing the Profane and Irreligious in all *His* By-Paths and tranſgreſſions, to lay open the ſeveral Ways by which he Violates this Holy Inſtitution, and drive him or ſhame him if poſſible into the *Power*, as well as the *Form* of Godlineſs.

The Lords-Day is profaned. Firſt by neglecting to come to the publick Ordinances of the Church.

5. One would think in Complaiſance to the faſhion, and in Conformity to the Cuſtom of the Country wherein they Live, there ſhould be none but what went to one *Aſſembly* or another, but we have too many who neither go to *Church*, nor to *any* other place of Divine Worſhip tolerated by Law on that *Day*. "Can't God, (ſay they) be "ſerved as well at *Home*, as in the *Publick* Con-"gregation? Will not our *Reading* a good Book profit

"profit as well in our own *Houſes*, as the *Hearing* "of a Sermon in the more frequented *Oratories*? "Will the *Churches* contain the confluence of Audi- "tors? Will our Abſence or Preſence leſſen or "augment the number of the Faithful? Had not "we better tarry away than go with unprepared "Hearts, to ſleep or ſtare away the time? Such as theſe are the Evaſions made now a-days by many: but, (*Poor Creatures!*) little do they conſider who it is that ſuggeſts thoſe Idle Reaſonings into them, elſe they would ſee clearly that 'tis *Gods Command* that we, by keeping *Holy* this *His* bleſſed Day, might meditate on his Glorious Works of our *Creation* and *Redemption*, and learn how to know and to keep all the reſt of his Holy Laws and Commandments. This is the *Market-Day* of our *Souls*, and where ſhould we go to buy the Food of *Angels* and the Waters of Life, the Wine of the *Sacrament*, and the Milk of the *Word* of *God* to feed our drooping Souls, but at thoſe Ordinances where they are to be had without Money, and without Price? Where ſhould we receive the precious Eye-ſalve to Unſcale our benighted Eyes, and heal our Spiritual Blindneſs, but from thoſe Spiritual Phyſitians? How can our wounded Conſciences, and troubled Spirits, and broken Hearts be cured of their Maladies, unleſs we come there where the Balm of *Gilead* drops from the Lips of the Preacher? Beſides in this publick Ordinance of the *Church* we own *God* to be not only the Lord and Maker of every Individual perſon, but to be the *Head* of the *Myſtical Body*, to be the Sovereign over the Univerſal World.

6. There

Secondly, By neglecting the Private Duties of the Family.

6. There are others who are conſtant in the *Publick Congregation*, make as it were a Conſcience of going Morning and Evening to *Church*; but then this is all they think is required at their Hands. If you ſhould tell them of *Repetition*, *Meditation*, *Family-Duties*, *Catechiſing*, *Exhorting*, &c. "They muſt beg your Pardon there. "They do not deſign to make the Lord's Day a "Burden to them. They will not turn their Houſes "into Conventicles, They will not be *Righteous* "*over much*, they muſt be excuſed from being ſingu-"lar: And they will not differ from their Neigh-"bours. This and the like Language you ſhall be ſure to find from moſt. For (God knows) to the ſhame of *Chriſtianity*, Men are ſo ſtupid and cold; ſo Luke-warm and indifferent in their *Great Concern*, that it is well if a *Prayer* be ſaid in a *Private* Family *Once a Week*: And what is more to be lamented, *That* is wanting alſo in moſt Houſes. And when the *Maſter* of the Houſe is ſo remiſs, no wonder if the *Servants* and *Children* trifle away the Remainder of the Day; and after *His* Example, grow as unconcerned in their *Private* and *Cloſet Duties*, as he was in the more *publick Ones* of His Family. Nay more; it is to be feared *he* himſelf is as ſeldom in *Secret*, as he cares to be *Openly* Good and Pious. I would not be thought Uncharitable, and therefore leave the Judging of their retired Thoughts to *Him* whoſe only Juriſdiction it is to know and diſcern the Secrets of all Hearts; and paſs on to the Conſideration of the next way, by which men may be ſaid to profane this *Holy Day*, *viz.*

7. *By*

7. *By following the Works of their Ordinary callings either by themſelves, their Servants, or their Beaſts.* If the neglect of Sanctifying the *Lords-Day* by our Publick and Private Duties be a Profanation thereof, How much more then is it profane to violate it by any ſervile Labour or forbidden Vocation? It is the Expreſs Letter of the Command, that on this Day *we ſhould do no manner of Work, neither we, nor our Sons, nor our Daughters, nor our Men-Servants, nor our Maid-Servants, nor our Cattel, nor the Stranger that is within our Gates.* How then ſhall they Anſwer the Outfacing of ſo ſtrict a Command, who ſhall preſume contrary to both *God*'s and *Humane Laws* to follow their Ordinary Imployment thereon, whether by *Themſelves, their Servants, or their Beaſts*? And with theſe I muſt beg leave to Expoſtulate a while. "Are not ſix "Days enough to beſtow on this World, and the "Concerns thereof? Cannot you ſpare one day in "Seven to ceaſe from your Labours? Will you be "ſo cruel as to give your ſelves no reſpite from "the fatigues of Toyl and Buſineſs? Shall the Ten "Commandments, and the Conſtitutions of a *Chri-*"*ſtian* Government be kinder to your Nature, and "more Compaſſionate thereto than you your ſelves? "And is it not enough to afflict your own Bodies "and rob your own Souls of that Spiritual Nou-"riſhment, but you muſt lay burthens upon your "*Servants*, and deprive them of that Advantage "which they might reap by the *Religious Obſerva-*"*tion* of this *Day*. 'Tis ſad to reflect upon the many Unfortunate Servants who are Articled under ſuch

Thirdly, The Lords-Day profaned by following our Ordinary Callings by Our ſelves, Servants, or Beaſts.

ſuch *Pagan-Chriſtian* Maſters, and I cannot forbear beſtowing a Sigh and a Tear or two at their unalterable Calamity. For this our *Metropolitan* City, without looking further, can furniſh us with many Hundreds (I wiſh I could not ſay Thouſands) of thoſe Unſanctified Wretches, who having not the fear of *God* before their *Own* Eyes, care not how little thoſe that do belong to them are inſtructed in the Points of *Religion*. And as they are for cutting off all other Opportunities of their growing in *Grace*, ſo are they carefull to debar them of *This* ſeaſon of improving themſelves therein by *Sanctifying the Lords Day*. Thus is the Miſerable Youngman, by a Seven Years irreligious Courſe of Life, become at laſt as Stupid and Profane a Perſon as his Maſter before him: And when out of his Time it is ſeldom that ever he recollects himſelf, but deals as hardly with his own Apprentice. And can we expect the Profane Wretch would be more merciful to his *Beaſts*? No certainly, He would uſe them as hardly as his Servants, were not the *Laws* of our Land ſtrict in the reſtraining of ſuch unaccountable Cruelties. And truly it is as much as the *Magiſtrate* can do, to keep the *Traveller* from his unneceſſary Journeys, and to debar the *Hackney-Coaches* from plying in our very Streets on the *Lords-Day*.

8. And *Here* I cannot but wiſh the *Gentry* would forbear their viſiting the *Churches* in State, and contrive a better way of going thither then in their *Ceremonial Chariots*. 'Tis true, their Beaſts may not be put to hard Service, but then their *Coachmen*, who have Souls as precious in the Eyes of the

Lord

Lord as any others, loſe the Priviledge of the *Publick* Ordinances by being forced to attend and look to their *Coach* and *Horſes* at the *Church* doors. I ſpeak not this to affront any, but only to put them in mind of contriving ways (if they muſt be Coached to *Church*) ſo to diſpoſe of their *Coach* and *Horſes*, that their *Servants* as well as *Themſelves* may have the Benefit of ſerving their Common and Great *Maſter*

9. But to return, there is (beſides this of *Labour*) another way by which the *Lords-Day* is profaned, and that is by *publickly Expoſing Goods to ſale thereon.* This is that which Righteous *Nehemiah* could not endure, when he contended with the Rulers of *Iſrael*, and would not ſuffer the *Carriers* nor the *Merchants* of the Land to bring up their Wares to *Jeruſalem* on the *Sabbath-Day*, *Neh.* 13. And how ſmall a Matter ſoever it may ſeem to ſome in our times, yet by *Him* it was reckoned the cauſe for which *God* plagued *Iſrael*, and ſuffered them to be led Captive into a ſtrange Land. And without doubt our *Legiſlators* of the Laſt Age, and the Beginning * of this, were of Opinion that the ſuffering the leaſt Ware to be ſold off on the *Lords-Day* would prove an Introduction to a greater Profaneneſs: which made them prohibit the Expoſing of any Commodity to ſale thereon, upon the Forfeiture of all ſo Expoſed (be it of never ſo great a value) which was to be ſold, and the Money converted to the uſe of the *Poor*. And truly they who now take it ill, ſhould they for the *ſelling* of a *Trifle*

Fourthly, The Lords-Day profaned by publickly Expoſing to ſale.

* *Statute* 29. *Car.* 2.

be forced to pay the *Penalty* which the *Statutes* of our Land require, will hereafter think that Puniſhment eaſie and Light to what they ſhall then feel from the great *Lawgiver*, when they ſhall give up their *Laſt* accounts.

An Objection Anſwered, and what Works may Lawfully be done on the Lords-Day.

10. And here ſome one may ſay; *Sure this muſt be ſome* Puritan; *How ſtrict he is? What will he allow nothing to be done this* Day? *Muſt we do no manner of Work thereon? Does* God *require we ſhould be tyed up from all Motion and Action, but that of the Soul and Spirit? Is it not better to Work than Sin on this Day?* To which I reply, *Ex Confeſſo* it muſt be granted that there are *three* ſorts of *Works* which the ſtricteſt *Chriſtian* may on this *Day* perform, *viz. Works of abſolute Neceſſity*, not fained or which might have been done the Day before, or may be done the Day after: *Works of Charity*; and *laſtly*, *Works of Piety*. Beyond theſe, none may lawfully uſe his *Chriſtian Liberty*; Nor did our *Saviour* relax any thing of the ſtrictneſs ſaye in theſe reſpects. As to that, whether it is not *better to Work than to Sin on this Day*: True it is, Saint * *Auſtin*'s Opinion is ſo, affirming that *it is better to Plough than to Dance on the Lords-Day*. But then it is not thence to be concluded, that the *Greater* deſtroys the *Leſs*, or that the Guilt of *Profaning* this Holy and Bleſſed Day *by our Ordinary calling* is leſs in its own Nature, becauſe it can be Violated by a more Horrid and aggravated Sin.

* *In tit. Pſ.* 91.

11. But

11. But to proceed, if the doing that upon this *Day*, which at another time is both Lawful and Neceſſary to be done, be ſo great an Offence (as certainly it is;) How extreamly muſt the Crime be aggravated when we do that *thereon*, which is Unlawful, or at leaſt Unneceſſary to be done at any other Time? Such as the *Works of the Fleſh*, to wit; *Carouſing*, *Feaſting*, *Dancing*, *Singing*, *Gaming*, *Rioting*, and the like. Tho' the Naming of theſe is abominable to any ſerious Man, yet the Practiſe of them is ſo Univerſal and Common, that there is a Neceſſity, as it were, of inſiſting ſome time upon each of them.

Fifthly, The Lords-Day profaned by the Works of the Fleſh, ſuch as are, firſt, Tipling thereon.

12. 'Tis ſtrange methinks that Men ſhould be ſo abſurd as to imagine the ſmall ſervice they pay to *God* by an Hour or two npon a *Sunday*, ſhould tolerate them in ſerving of *Sin* and *Satan* all the *Day* and all the *Week* after. Yet it is too true to need any Demonſtration, that moſt, eſpecially of the Inferiour Rank of Men, are no ſooner out of a *Church*, but ſtrait you find them in an *Alehouſe* or a *Tavern*; where they do not, as they pretend, go only to ſatisfie their Natures, but to ſpend, on that *their* Idle Day, all the Profit and Gain of the foregoing Week. An Intolerable thing this! And a Profanation not to be endured in any *Civil* much leſs in a *Chriſtian* Society, notwithſtanding the Cry of all the *Ale-Houſe-keepers* and *Vintners* to the Contrary: Who will give out (where their Complaints can be admitted the Hearing) that the Suppreſſing of *Tipling* on the *Lords-Day* would tend Immediately to *their*

Ruin and Deſtruction. But better it is they ſhould Murmur, than that the whole Land Mourn; better they ſhould loſe the taking of Pounds, than ſo many Wives and Children ſhould be undone and Periſh by reaſon of the Extravagancie of the Man. Will thoſe *Inn-keepers* and *Vintners* ſupply the wants of the Indigent Wife and Children, when they are by their means reduced to beggery? Will the Hoſt or Hoſteſs exchange their draughts of cold Water for a Cup of ſmall Beer? No, it is certain the Man himſelf ſhall not be welcom without Money in his Pocket, tho' he has ſpent his *All* to Enrich them, and Mortgaged his Eſtate to the *Tap* and *Tankard*.

A ſecond Work of the Fleſh, is Feaſting on the Lords Day.

13. Another ſort of Profanation of this Holy Ordinance is *by Luxurious Feaſtings, and Voluptuous Entertainments*, too common on this *Day*. It is true this *Day* is a *Feſtival*, but ſuch a *One* as ought not to be Dedicated to any but to the Memory of a *Crucified Redeemer*. A *Feſtival* indeed it is, in which the *Soul* (not the *Body*) ſhould be *Glutted* with good things: in which we ſhould *ſtrive not for the Meat which periſheth, but for that which endureth to Everlaſting Life*; in which we ſhould *thirſt after the Living Water, and Hunger after the Bread of Life which is able to make us Live for ever*. The ſincere Milk of the *Word*, the *Fleſh*, and *Blood* of a *Dying Saviour* are indeed Dainties and Repaſts, which every faithful *Soul* is ſatisfied with, and Breatheth after. But Gluttony and Gormandizing, Pampering and High-feeding, are but pitiful *ſubſequents* of a Morning Sermon, and worſe *Preparatives* for an Afternoons Lecture. Were Hoſpi-

Hoſpitality and feeding the Poor at the Bottom of thoſe *Feaſts*, there might be ſomething ſaid in Excuſe thereof. But foraſmuch as the Coſt and Luxury of the *Treats* is but barely to keep up Mutual Correſpondence, and to return former Entertainments, they might be very well let alone till ſome more ſeaſonable Time. All that I can conceive may be alledged in favour hereof is, that the Sanctity of the *Day* may have ſome Influence upon the Gueſts to keep them within the Bounds of Sobriety and Temperance. But alaſs! there is no ſuch Notice taken, nor has it any Influence to with-hold the *Epicure* from his Exceſs, as is evident enough to any who have been at thoſe Luxurious Tables. And what is the mind, after ſuch Repletions, good for? Can the full fraught Stomach forbear ſending up its fumes into the Drouzie Head, which cannot hold from ſleeping one ſingle Hour? No certainly we find the Unhappy Creature, tho' he has ſo much grace left to come to *Church* after his *Epicurean* Dinner, yet overtaken with ſleep before Prayers be half ſaid, and in his Slumbers before the *Miniſter* has named his *Text* twice over. And can we think *God* is well pleaſed with ſuch a Man's Sacrifice? Can the moſt Charitable Chriſtian now living allow ſuch a ſtupid Soul to have Sanctified the *Lords-Day* aright?

A Third work of the fleſh is Gaming on this Day.

14. But to prevent this, *Others* are ſo cautious as not to go to *Church* at all; and the Cloth removed, they betake themſelves (to what they then are moſt fit for) to *Softneſs* and *Effeminacy*, to *Gaming* and *Dancing*, to *Singing* and *telling of Idle Stories*. 'Tis very well known *how*

many (I wiſh I could not ſay of the *Higher* Rank of) Men ſpend the Cloſe, if not the greateſt part of the *Lords-Day*: Not in Reading and Meditating, not in Inſtructing and Praying with their Families, but at *Cheſs* or *Tables*, at *Cards* or *Dice*. I would very willingly know whether their Time is ſo much Employed on other Days, that they are ſo forward to ſet *this* Day apart too for their Sports and Paſtimes. Shall the *Devil* not only Engroſs the *Week-Days*, but have the *Sunday* ſpent in his Service too? Strange and Horrible this! That Men ſhould be ſo Infatuated and Enſlaved; ſo Bewitched and Inveigled to their Idle Pleaſures, as to beſtow all their time both *ſecular* and *ſacred* upon them.

A fourth Work of the Fleſh is Dancing and Profane Singing on this Day.

15. But this is not all, to fill up the meaſure of Iniquity they muſt have their *Anticks* and their Merry ſtrains on this *Holy Day*. They cannot go to Bed without a *Song* or a *Dance* to refreſh their drooping Spirits. *Poor Hearts!* They have been fatigued with the long and tedious Duties of the Day, have with patience undergone the Burthen thereof; and attended (till they were weary) to Mr. *Parſons* Diſcourſe of an Hour long: And muſt they be debarred from a harmleſs Diverſion, which hurts no body, and is an Offence to none but meddling Fools, and unaccountably-ſcrupulous *Puritans?* Perhaps this might be tolerable, were it not attended (as is moſt commonly) with *Maſqueradings* and *Balls* of half a Nights Continuance. But ſhall ſuch *Farce* and *Sonnetting* go down? Shall ſuch *Fooleries* and *Apiſhneſs* make up the Concluſion of the *Sunday*? Shall Singing of Divine *Anthems*,

thems, *Hymns*, and *Spiritual Songs*, ſo much recommended by St. *James*, and ſo much in uſe among the truly merry-hearted *Primitive* Chriſtians be abus'd, ridicul'd, and laid aſide by moſt? And ſhall the Melodious *Harmony* of the *Saints*, and the *Conſort* we may hold with the *Heavenly Hoſt* be Converted into Obſcene Modern Songs, which would not take at any other time, were it not for the *Pandariſm* of a Muſical Compoſure?

The laſt way whereby the Lords-day is profaned, viz. By Country Revellings and Riots.

18. But as yet we have ſeen but the beſt part, the fouleſt is ſtill behind, what I have ſaid of the two laſt ways by which the Lords-Day is profaned, to wit, by *Singing* and *Dancing*, is what the Civilized *Citizens* and more Gentile *Courtiers* are guilty of: But if you ſtep into the *Country*, you will ſee *Franticks* as well as *Antick*s on this Sacred Day. No ſooner is the Evening-ſervice over, but you would think Hell it ſelf were broke looſe, and that every Pariſh and Village were a Univerſal *Bedlam*. They are Sober indeed who keep Houſe, and paſs away the time in ſome idle Romantick Diſcourſe, and are not ſeen with the more Licentious Multitude. But *good God!* What *Routs* and *Diſorders*, what *Cudgel-playing*, and *Wreſtling*, what *Races* and *Foot-Ball Matches* are ſet on foot in their open Fields on this Great Solemnity? *Dancings* and *Revellings*, *May-games* and *Wakes* are ſo Cuſtomary that if you offer to ſuppreſs *them*, you incroach upon the *Priviledge* of the *Subject*. Nor is this their Practiſe only on a Licentious *Carnival*, or a Jovial *Whitſuntide*, but on every *Sunday* in the Year. Nor

is it the Cuſtom of any peculiar Place, but almoſt of every Village, Diviſion, Hundred and County in the whole Kingdom. This *Peſt* reigns in every *Air*, this *Plague* is Predominant in every *Clyme*, and this *Profane* Infection has taken hold of every Quarter and Corner of the Nation.

An earneſt Expoſtulation and Exhortation for the duly Celebrating the Lords Day.

17. But *Brutes* that you are! How unreaſonably do you ſtyle your ſelves Chriſtians, when as you do that on the *Lords-Day* which a Modeſt *Heathen* would bluſh to do at any time? Are there any *Pagans* in Nature worſe than your ſelves in Practiſe? What is it you think of? Are your *Sports* and *Paſtimes*, your *Routs* and *Revellings* all the Evening Sacrifice *God* is like to have at your Hands? Will thoſe be an *Incenſe of a ſweet ſavour unto his Noſtrils?* Is God the Maſter of your time, and are you accountable to him for *All*, and muſt the more precious Minutes thereof be Squandered away at this Rate? Can you find no leiſure Hours from your Buſineſs to recreate your Bodies, but the day which the *Lord* has ſet apart for himſelf? Muſt that be your Vacation, your Play-day? *Ungrateful Wretches that you are!* Had *God* deſired ſome Great thing at your Hands, could you have denied him, ſince your Breath, your Lives, your *All*, are of and from him? And can you, when he only bids you remember the *Seventh Day* to keep it Holy, find tricks and ways how to rob him of his right in *that* too? *Monſters of Ingratitude!* Where is your Love, where is your Duty, where is your Thankfulneſs, and where is your Obedience to that *Being* by whoſe Permiſſion alone

alone it is that you breath out of *Hell* one Moment? What hinders but you may be Zealous in *Obſerving* this Sacred Day? Are you afraid the *Church* will diſown you for being righteous overmuch? Are there any ſtronger Encouragements to be Zealous unto good Works, than what are to be found within her Boſom? Is it a diſgrace for a *Church* of *England*-Man to be ſtrict in obeying *God's* Commands? Is the Name of *Preciſian*, *Singular*, or *Puritan* ſo powerful to frighten you from walking according to the Precepts of our Bleſſed *Saviour*? Are you afraid or aſhamed to be *His* followers? Why than do you affix *His* Name before yours? And take it as an affront if you are called by any other *Name* than that of *Chriſtian*? Be perſuaded than to be *Chriſtians* indeed, to bear a Reverential Zeal and Fear to all that belongs to *God*, to *his Attributes*, to *his Name*, to *his Word*, to *his Works*, and to *his Day*. For the Celebration of the *Laſt* of which, take theſe following Rules.

Some Rules laid down for the right Obſervation of the Sabbath. Firſt, Preparation on the Eve.

18. *Prepare thy Heart for this Great Solemnity.* If there was ſo much *Devotion* and *Decorum*, ſo much *Preparation* and *Cleanſing* requiſite for the Receiving the *Law*, the Approaching the *Ark*, and the Entring into the *Tabernacle*, and they were puniſhed with Death who were raſh and Unprepared in their Approaches; How much more ſhould we provide our ſelves for the partaking of the Holy Myſteries under the *Goſpel* Diſpenſation? And how dangerouſly Guilty are thoſe who heedleſly and raſhly run into thoſe Holy Ordinances? *Keep thy foot when thou goeſt into the House*

House of the Lord, is *Solomon*'s advice; and it was not the not *Washing of the Hands*, but the *unclean, unpurified Heart* that our *Saviour* condemned in the *Pharisees*. He that so uses the World as tho' he used it not, and has *God* always before his Eyes, is a continual Sacrifice, and needs not much blowing to raise up his *Soul* into a Flame. But the Carking Worlding, who all the Week is fastned to this Earth, should take some time to disintangle his thoughts, and make them ready for Spiritual Objects. He would do well to leave off his Business as early as conveniently he can on the *Eve* of every *Lords-Day*: to call himself to account, and see how cases stand betwixt *God* and his own *Soul*. He would do well to retire into his Chamber, to commune with his own Heart, to search it throughly, and to examine whether he be sensible of that *Majesty* before whom he must on the *Morrow* appear. 'Tis for want of this Premeditation that the Heart relishes Spirituals so ill on the *Day* they are offered to it; that it is so soon cloyed and glutted with sacred things, which had the Mind been prepared would have lain well upon, and been easily digested by the *Soul*.

Secondly, Frequenting the Publick Ordinances of the Church.

19. Having thus provided for the Approaching Solemnity, and made *His* Addresses in *His* Closet to the *God* who hears in Secret, *He* will find it no such Difficult matter to be present *at*, and demean himself decently and devoutly *in* the Publick Ordinances of the Church; and to stay them out were they something longer than they are. And here the Devout Soul needs not to be admonished, tho' the Lazy, unprepared and

and unſanctified Hearts ſhould be put in Mind, to conſider in whoſe preſence it is that they then appear: that they may be ſtruck with an awful Reverence, and an humble Fear of that *Majeſty* with whom they *then* and *there* more immediately converſe. It is the Aſſembly of the Saints, the Congregation of the Faithful, the Confluence of God's Elect, *a Choſen Generation, a Royal Prieſthood, a Peculiar People, a Holy Nation*, that they *then* and *there* repreſent, *to ſhew forth the Praiſes of him who hath called them out of Darkneſs into his marvellous Light.* 1 *Pet.* 2. 9. Oh how ſhould ſuch thoughts inflame them to lift up pure *Hands*, to caſt up pure *Eyes*, to dart up pure *Affections*, to lift up a clean *Heart*, and to pour out *Holy Prayers* before the Throne of *Grace*! How ſhould ſuch thoughts make them to joyn with the *Miniſter* in that admirable Form of *Morning* and *Evening* Prayer the *Church* in her *Liturgy* has prepared to their Hands; the Excellency of which appears to none more than to the truly Pious, Fixed, Warm, and attentive Soul! How ſhould they be inflamed with Love, and not only offer up their *Prayers*, but their *Praiſes* alſo to that *Being* who gives them the *Cauſe*, the *Power*, and the *Faculty* to *Praiſe!* How ſhould they run out to meet *God* in his Ordinances; to Hearken to his *Meſſengers ſhod with the Preparation of the Goſpel of Peace!* How would they be Enamoured with the *Mercies*, ſupported by the *Promiſes*, and forewarned by the *Judgments* and *Threatnings* of the moſt High! How will their Inſtructed Minds, and Informed Wills breath after a Spiritual Participation of the *Bread of Life*, and *the Blood of the Everlaſting Covenant*! And in this Myſterious Solemnity a *Devout Communicant* would

would not come to offer but to receive his *Crucified* Maſter, he would *ſacrifice* his *Sins*, and *offer up himſelf a Living ſacrifice Holy, and Acceptable unto God, which is his reaſonable ſervice.* He would offer up his *Underſtanding*, his *Will*, his *Affections*, his *Paſſions*, his *All* to be directed, governed and guided by the *Royal Will* and *Pleaſure of Heaven.*

Thirdly, By Family Duties.

20. Were every *Chriſtian* that goes to *Church* thus affected (as in ſome degree all muſt be that will ſanctifie the *Lords-Day* aright) *He* would not find it ſo difficult to conſecrate the *Remainder* thereof at *Home*, and in his *Cloſet.* He would not then think it *Puritanical* or a buſineſs Indifferent, but abſolutely neceſſary and indiſpenſable to take care that *He and his Houſe ſerve the Lord*, not only in the publick Solemnities of the *Church*, but in the more retired *Duties* of the *Family.* He would not then be aſhamed, nor eſteem it tedious and irkſom, to ſpend the *Cloſe* in Reading, Exhorting, Meditating, and Contemplating, in Praying to and Praiſing of the *Holy, Bleſſed and Glorious Trinity*: But would think it his Happineſs, his Joy, and his Delight. For this inward, Spiritual and Cæleſtial Pleaſure I appeal to thoſe who have taſted what a *Sweet and Pleaſant thing it is to be thankful*, Holy and Zealouſly Religious on this *Day.*

Motives for the keeping of the Lords-Day Holy, drawn from the the Conſideration of the Benefits of Obſerving it, and the Miſchiefs of Profaning it both to private Perſons and to the Publick.

21. And if the Charms of this Feſtivity rightly obſerved, be not of force enough to prevail with

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the Profane to come in and joyn with the ſtrictly pious, yet the Conſideration of the *Benefits* that Redound from a *Due obſervation of the Lords-Day*, and the *Miſchiefs* of *Profaning it that Infeſt every individual Perſon as well as the Publick* will I hope perſwade him to think it his *Intereſt* as well as *Duty* to be ſtrict and exact in *remembring a Seventh Day to keep it Holy.*

The firſt Benefit of ſanctifying the Lords-Day is the upholding a ſence of Religion in us.

22. The firſt *Benefit* that naturally flows from the due *Obſervance* of the *Lords-Day is the upholding a ſence of Religion in the Perſon that thus Obſerves it.* It is on this *Day* that we are taught our particular Duties of *Living Soberly, Righteouſly and Godly in this preſent World.* It is then *Grace is adminiſtred to the Hearers*; *Grace* to aſſiſt them in performing what is commanded, and *Grace* to reſiſt and avoid the Temptations of doing Evil. Then are we told of a *Heaven* and the joys thereof laid up in ſtore for all ſuch as truly Love, Fear, Obey, and Believe in *God*; and are acquainted with a *Hell* that is prepared for the Unbelievers and *Profane.* There we have the faculties of our Souls enlightened, our Underſtandings cleared, our Wills rectified, our Paſſions ſubjected to our Reaſons, and our Outward in all things made ſubſervient to our Inward Man. It is then we have our *Faith, Hope,* and *Charity*, Our *Love, Patience, Meekneſs and Humility*, Our *Sobriety, Temperance* and *Chaſtity*, and all the other Virtues of a Chriſtian and Holy Life revived, renewed, enlarged, regulated and appropriated to their proper *Objects.* Then (in a Word) we

we Learn to Glorifie *God the Father* who hath Created us, to adore *God the Son* who hath Redeemed us, to Reverence *God the Holy Ghoſt* who hath Sanctified us, and to Bleſs and Magnifie the *Trinity in the Unity*, who by ſuch myſterious Works of Mercy has brought ſuch mighty things to paſs. And it is then we are exhorted *to be Merciful as our Heavenly Father is Merciful*, and to *Love him becauſe he firſt Loved us*; to imitate the *Holy Jeſus*, to be like him, and to be *conformable to his Sufferings*, to be *Meek, Pure, and Humble as he was.*

The firſt Miſchief of Profaning the Lords-Day.

23. But ſhould we look on the other ſide we ſhall find the *Diſhonouring God in his Day to be the ready Road to the not honouring him in any thing elſe.* It being the Opinion and Obſervation of the Beſt and Wiſeſt of Men, that were the *Sanctification* of the *Lords-Day* laid aſide, in leſs than an *Age* the *Chriſtian* World would turn *Pagans* and Infidels. And I am afraid half that time would do the buſineſs effectually. For if we can diſpenſe with ſo ſtrict a *Command*, what *other* is it that we can boggle at? The violation of this *Precept* is manifeſtly the *Inlet* to all the Immoralities Humane Nature is capable of. If we once loſe our Zeal and Fervour for *Religion* in any one part, we quickly grow Lukewarm in the *whole*, and at laſt we become quite Cold and Dead, and irrecoverably ſtupid in a continual courſe of Profaneſs and Impiety. *Nemo repente fuit Turpiſſimus* (ſays the * Poet) but the Wretch never attains to the Height of Wickedneſs ſo ſoon, as when he makes the *Profanation of the Lords-Day* the firſt

* *Juvenal.*

firſt ſtep thereunto. It is by our Abſence from Holy Duties in *Publick*, that we come to leave off thoſe in *Private* too; that we loſe our true Notions of the *Godhead*; that we have but Glimmering Apprehenſions of the Joys and Torments of another World, being taken up only with ſuch as are preſent and affect our *Sence*; that we think all the *Virtues* of an Holy Life to be but *Sham* and *Invention*; that we eſteem *Vices* Natural, and to have nothing condemnable in them; that our *Hearts* become hardened, and our *Conſciences* ſeared, our *Reaſon* blinded, our *Underſtandings* darkened, our *Wills* depraved, and our *Paſſions* Headſtrong. And to conclude, it is from this that our *Souls* loſe more and more their Original Purity, forget their own *Divine* Nature, and diſhonour themſelves by ſtooping with the Body to low, baſe, and unbecoming Enjoyments. And no wonder when the Maſter-Beam is removed, and the chief Pillar of the Fabrick gone, but the Superſtructure ſoon follows and falls to the Ground. Nor is it ſtrange the *Man* ſhould not be able to withſtand the Torrent of Vice, when with his own hand he opens the *Sluce*, and lets the Impetuous ſtream break in upon him.

24. *The next Benefit of Sanctifying the Lords-Day is that it weans us from the eager purſuit of Worldly Things*; This ſolemn Sequeſtration of our thoughts from *Earthly*, carries them out to *Heavenly* ſubjects: and by contemplating on the Joys and Glories of *another* World we loſe our Veneration and Eſteem for *this*; and by being raiſed above this Worlds Enjoyments we have

A ſecond Benefit is the weaning us from this World.

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an opportunity of seeing what a *Point* it is we are too apt to doat on, and what mighty Nothings they are which so often captivate our Souls and lead them on to their own Destruction. By Contemplating of the Crowns and Diadems of the Heavenly *Jerusalem*, we moderate our Desires as to the Conveniences as well as pleasures of this Life: By Meditating on the Eternity which is just ready to Succeed, we are informed of the Inconstancy and Swiftness of this Moment, this Span of time we *Now* enjoy. By Contemplating the Durableness of all Cælestial Fruitions we come to know that this World vanisheth away, and the Fashion thereof is every day upon its Alteration. By Considering the Immortality of our better Parts we are instructed how Frail, Mortal, and Short-liv'd our Earthly Tabernacles are. To conclude, by being Fixed and Spiritualized, by conceiving right Notions of *God*, and surveying the Charms and Endearments of those Mansions prepared for us above, we arrive to that height of Admiration, Love, and Esteem, as to account all things but *Dung* and *Dross* that we may gain *Christ*; to breath earnestly to be dissolved, that we may be settled there, where true Joys are to be found.

A second Mischief is that it makes us doat upon the things of this World.

25. But then on the other hand, we shall find *those who slight God's Worship, so tyed down to this World, doating upon, admiring, adoring,* and *eagerly pursuing after the things thereof*: That they cannot so much as lift up a thought towards *Heaven*, their Mind is so busie and fixed upon this *Earth*. The

Plummers

Plummets of Care hang ſo heavy upon them, that they are always groveling here below; and tho they may caſt up an Eye accidentally towards a *Cœleſtial Canaan*, yet their deſires are ſtill to remain on this ſide *Jordan*. Nay, ſuch a one is ſo raviſhed with the Delights and Pleaſures of this Life which affect his ſenſe, and are preſent with him, that he has but faint, if any deſires after thoſe which are only *Notional* and affect the *Intellectual Man*, being *the Subſtance of things Hoped for*, and *the Evidence of things not ſeen*. Hence it is that he cries *it is good for me to be here*, and is ſo loth to leave the World when the Meſſenger of Death knocks at his Door. Hence is it that he *makes him friends of the Mannon of Unrighteouſneſs*, and thinks of nothing but of building up Barns and enlarging his Stores, till the Embaſſy comes to him, of *Thou fool this night ſhall thy Soul be required of thee*. Luke 12.

A third benefit is, that it bleſſes our Ordinary Labours.

26. Another Benefit ariſing from the Performance of this our Duty, is that *it gives a Bleſſing to our Ordinary Callings*. We are ſo far from loſing one day in ſeven, that we gain (if I may ſo phraſe it) ſix days in one. The ſincere *Obſerver* hereof will tell you the Truth of what I here aſſert by his own Experience; and can witneſs with Joy, that he has not only found a ſerenity and calmneſs of Mind, but a proſperous ſucceſs in all his Affairs of the following Week. And who would not ſerve *God* one day for his aſſiſting him ſix days in return? What *Worldling*, if he knew his own In-

tereſt aright, but would *ſanctifie the Lords-Day*, ſince he may be ſure he ſhall not ſerve *God* for Nought? That Work muſt certainly ſucceed which is begun, furthered and ended with the Bleſſing of *God*. His Hand will undoubtedly fill our Induſtry with Good Things, and His Bounty will not ſend our Holy Labours empty away. He will be ready to ſupport us in our Toyl, and bear a part with us in our Burthens, and bring all our Endeavours to Good Effect. He will be with us in our going out, and our coming in, and will take care of our down-ſitting and up-riſing, and will ſurround us in all our ways. And then who can forbear crying out *Happy is the man who is in ſuch a Caſe, Yea bleſſed is he who has the Lord for his God.*

A Third Miſchief is, that it cauſes a Curſe on our Private Concerns.

27. *But as for the Ungodly and Prophane it is not ſo with them.* They may be more eager in the purſuit of the profit of this Life, but then if they attain it, it is a Curſe to them, and in the midſt of their Plenty they find no Satisfaction; with the Horſe-leech they crave *more, more, more*, and ſo on *ad infinitum*. They cannot Enjoy, tho they may poſſeſs large Inheritances. They may plant Vineyards, but others ſhall eat of the Fruit thereof; they may riſe up early, and ſit up late and eat the Bread of Carefulneſs, but it is but loſt labour, it is but vain, ſince *God* does not Pronouce a Bleſſing upon their Works And can they expect he will proſper their Labour, who will not ſo as much throw up, with the Congregation, a *Sun-*

days

days Prayer for his Bleſſing upon them? Are his Benefits ſo cheap and inconſiderable that they muſt be beſtowed, without a ſeeking for, and that upon the Sinner? No certainly, the Almighty is truly Propitious only to thoſe who Reverence and Honour him in his *Name*, *Word* and *Day*: and tho the Wicked ſhould increaſe his Eſtate, yet his *Prophaneſs* is that *Canker in the Heart*, that *Worm in the Root* which will quickly deſtroy and undermine all.

28. Laſtly, *The Devout Soul, who truly celebrates this feſtival, entitles her ſelf to that which ſurpaſſeth all that this World can afford.* She enjoys a *Heaven* upon *Earth*, and is every day made better and better and makes nearer advances to the State and Perfection of *Angels*, till at laſt being arrived to that *mature* degree of Holineſs and Purity, ſhe may be let looſe from this Priſon of *Earth*, and ſuffered to ſatiate her ſelf with Cœleſtial Joys for evermore. There her holy breathings and prayers ſhall be ſwallowed up with Praiſes and *Eternal Hallelujahs*. There ſhall ſhe enjoy an *Everlaſting Sabbath* of Reſt, and Drink of the Living Waters, not as ſhe doth here below, at the *too often diſturbed ſtreams*, but at the *Cryſtal Fountain-Head*. There ſhall we *ſee the perfect beauty of holineſs*, and *behold God no longer darkly in a Glaſs, but as he is, face to face*. There *Contemplation*, *Admiration* and *Deſire* will be loſt in the *fruition* of that *Good*, the *Viſion* of that *Bleſſedneſs*, and the *Adoration* of that *Perfecti-*

A fourth beneſit is, that it fits us for, and Entitles us to Eternal Happineſs.

on, which ſhe before *contemplated*, *admired* and *deſired*.

The fourth miſchief of the neglect is, that it conſigns the prophane over to eternal miſeries.

29. But can the *Profane Libertine* expect he ſhould be inveſted with that *Glory* for which he prepares not himſelf, nor ſo much as thinks of? Can he imagine *Heaven* will be the rewards of his Impiety? And that an *Incorruptible Crown* will be put upon his diſhonourable Head? Whatever his thoughts are, I know not; but this am I aſſured of, that the Heart of ſuch a one is a very unfit receptacle for the *Holy Ghoſt here*, and how much more unfit muſt he needs be to be partaker of the *Fruition* of the *Bleſſed Trinity hereafter?* He grovels here below, and ſuffers the things of this World to engroſs all his thoughts, and thinks of nothing beyond this and the Grave. He is fixed to this Earth, till at laſt he convert to Earth and *Worms-meat* himſelf, and drop into the *Infernal Lake* before he be well aware whereabout he is: And how ſeverely he there pays for his *Irreligion*, *his Scoffings*, and *his Profaneſs*, I cannot without horror and trembling conceive.

The benefits and miſchiefs which flow to the Publick *from the Obſervation or Prophanation of the Lord's-Day.*

30. Thus far of *Individuals* and the *Body Natural*, I come now to conſider the *Advantages* as well as *Inconveniences* that attend the *Body Politick*, *viz.* theſe *Communities* are two.

First Benefit. *It conduces to the maintaining the Publick Peace.*

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wherein the Lords-Day is either duly celebrated, or *ſhamefully abuſed and prophaned.* It is to be lamented there is no *Nation* ſo ſtrict therein as they ought, yet the Bleſſings even the Sinner enjoys in a Kingdom where the *Worſhippers of God* are but the leſſer party, plainly indicate that greater would be our happineſs, if our ſtrictneſs in this reſpect were but greater too. For, [First] The *Solemn ſanctifying of this Bleſſed Day, conduces much to the preſerving the general peace of Societies.* This may very properly be called the *Ligament* by which the whole *frame* of a civilized Conſtitution is bound up and kept from falling to Pieces. It is on this Day that the Madding-world, if ever has its fits of Sobriety. It is *then* we may be taught to be *juſt* and *honeſt*, *obliging* and *affable*, *bountiful* and *charitable* to *all*, as occaſion ſhall require, knowing that we all ſerve one *common Maſter*, who is more than all theſe to us. *Then* we come to underſtand how to behave our ſelves in *all our Relations*; to be *reſpectful*, *ſubmiſſive* and *obedient* to our *Superiors*; to be *loving*, *kind* and *courteous* to our *Equals*; to be *condeſcending*, *tender-hearted* and *compaſſionate* to our *Inferiours.* *Then* the *Magiſtrate* is put in mind to be *juſt* and *merciful*, *impartial* and *unprejudiced* to *all*; to *condemn* and *puniſh* the *bad* and *guilty*, and to *diſcharge* the *good* and *innocent man*; and *then* the *Subject* is inſtructed to be *obſervant of*, *dutyful* and *obedient to thoſe in Authority.* Thus is the *Community* maintained in an uninterrupted peace and quiet, and the whole knit together by indiſſoluble bonds of concord.

31. But on the other ſide, *How many are the diſorders that follow the prophanation of this Day?* How eaſie do the *Irreligious* Croud fall together by the Ears? and ſet the whole Country in Flames by their Animoſities? If we can make a ſlight of *God*, and can venture to break his *Statutes*, no wonder if they have little eſteem for the Laws of Men, but run out with a *Non Obſtante* to all the irregularities and diſorders imaginable. *Inſurrections* and *Rebellions* are naturally the product of a looſe licentious Kingdom. They have loſt all their modeſty and fear they had for God, and it is not ſtrange they ſhould caſt off the Reins of an Earthly *Government* when it lies uneaſie upon them. The giddy and prophane Multitude turn every thing topſie turvy, and what Outrages will they not commit, what Routs and Riots will they not be guilty of, when once they loſe their ſenſe of Religion, which will ſoon happen when they once ſlight that which is the great Support and Pillar thereof? There is no need to go far for Demonſtration, the quarrels and frequent diſturbances which happen among the Prophane *Sabbath-breakers* (and commonly on this very day) declare, how great the Combuſtion would be, were the Kingdom ſwallowed up in *Irreligion*, and become thereby its own *Incendiary*.

The firſt Miſchief of this Neglect, is diſturbing the Publick Peace.

32. To wind up all and draw to a Concluſion, *the celebration of the Lords-Day, as it entitles the particular Obſervers thereof to the more peculiar*

The ſecond Benefit and Miſchief conſidered together.

Eye

Eye and favour of God, ſo it puts the whole Community of People that call upon his Name, nuder his more immediate Care and Providence. The *Ark* of *God* where-e're it came was ſacred; and brought to a Religious * *Obed-Edom* and his *godly family* Bleſſings, Plenty and Succeſs; and to the Sacrilegious, Idolatrous and Prophane * *Philiſtins* it ſent the plague of Emerods and ſores: The inquiſitive prying † *Beth-ſhemites* were ſmitten for looking thereinto, and the rude unſanctified * *Uzzah* for his familiar touching the Seat of *Gods Holineſs* was puniſhed with immediate death. The *Parallel* will hold good in the conſideration of the *Keeping* or not *Keeping Holy the Lords-Day.* The Lord of Hoſts has in all ages of the World been jealous for his *Honour*, and has declared that *them that Honour him he will Honour, but thoſe that deſpiſe him ſhall be lightly eſteemed*: But in nothing is he abuſed at this time more than in his *Name* and *Day* What the reſult of the *firſt* is I have already ſhewed, and what the Effect of the Laſt is, the *Jews*, to look no further, will ſufficiently demonſtrate. As long as they received *God's* Ordinances, and hallowed his Sabbaths, and obeyed the Voice of the *Lord* their God, and hearkened to his Precepts to do them: He was their *God*, and they were his People, He went out with them and fought their Battles, He delivered them from the Hands of their Enemies

* 2 Sam. vi. 11.

* 1 Sam. v.

† Chap. vi.

* 2 Sam. vi.

1 Sam. ii. 30.

and Oppreſſors, and ſetled them at length in a Land that flowed with Milk and Hony, and became a Wall and a Hedge of Defence on the Right Hand and on the Left, to keep them from them that lived round about them; * *That they might not be afraid for the terror by Night, nor for the Arrow that fleeth by Day: Nor for the Peſtilence that walketh in Darkneſs, nor for the Deſtruction that waſteth at Noon Day.* But no ſooner did they go a *Whoring after their own Inventions, ſerving ſtrange Gods*: No ſooner did they violate the Statutes of the *Lord* and *defile his Sanctuary*, and *pollute his Sabbaths*, but he left them to dye in the Wilderneſs, to be led away into Captivity, and at the laſt in his Wrath cut them off from being a People. * *Ezekiel* teſtifies that *becauſe the Houſe of Iſrael in the Wilderneſs rebelled againſt the Lord their God*, and *walked not in his Statutes*, and *deſpiſed his Judgments*, and *greatly polluted his Sabbaths*, *therefore he poured out his fury in the Wilderdneſs to conſume them.* And tho they were ſetled in the Promiſed Land, yet becauſe they were a backſliding People, apt to abuſe their Great *God* in his *Worſhip and Day*, he leaves *Cnnaanites* in the Land to prove them as Thorns in their Fleſh, and Goads in their Sides. For ever and anon upon their Revolt from the *Holy One of Iſrael*, he leaves them to be oppreſſed by the Kings of *Meſopotamia*, by the *Moabites*, *Canaanites*, *Midianites*, *Philiſtines* and *Ammonites*; to the Incurſions of the *Amalekites*, *Syrians*, *Egyptians* and *Edomites*; to be carryed away at laſt into

* Pſal. xci. 5, 6.

* Cap. xx. 13.

to

to Captivity the *Ten Tribes* by *Shalmanaſer* into *Aſſyria* (where we loſe the very Memory of them) and *Juda* by *Nebuchadnezzar* into *Babylon*. That the *Prophanation of the Sabbath* was a Principal Cauſe of all this their Calamity, none will doubt that believes what *Nehemiah* ſays. *What evil thing is this that ye do, and prophane the Sabbath? Did not your Fathers thus, and did not God bring all this evil upon us and upon our City! Yet ye bring more wrath upon Iſrael by prophaning the Sabbath.* And it is more than probable that for this very ſin, as well as for many others, *God* rejected the Remnant of *Juda*, and permitted them to be diſperſed by the *Romans*, and ſuffered their *Sanctum Sanctorum* and their *Holy City* to be laid level to the Duſt, and not one Stone left upon another. Chap. xiii. 17, 18.

33. What remains then but that we take warning hence to be more Religiouſly Obſervant of this Sacred Day, that we may like the Obedient *Iſraelites* be the Darlings and Favourites of Heaven; that we may attract the Divine Overſhadowing, and win *God* himſelf to be our Sheild, our Buckler, our Refuge, our Defence and our Invincible Rock on every ſide of us? But if we ſhould (which *God* forbid) perſiſt in our Impieties, and continue in *prophaning the Lords-Day*, can we expect to eſcape better than the beloved people of *God* did? Can we expect he will be more favourable to the *Ingrafted than to the Natural Branches?* They were his *choſen People*, his *peculiar Flock*, and the *Lot of his Inheritance*;

tance; and did he write ſuch bitter things againſt them, and can we imagine He will be partial to *Us?* No certainly, our Crimes are Equal and ſo will our Puniſhments be too. He will add greater Plagues to what we have already felt, and make our Puniſhment as *Univerſal* and *General* as is our Guilt. This Land has already met with particular Judgments, which have reigned in thoſe Places where the *Lords Day* has been moſt prophaned: The *Plague*, the *Fire* and the *Sword* have already been our Portion, *Diviſions* and *Schiſms*, *Factions* and *Rebellions* have already been the *Whips* and *Scorpions* wherewith we have been ſcourged and wounded. What remains but that for our Obſtinate Perſeverance in this as well as in other *Crying Sins* our *Goodly Land* be given over as a Prey unto our Enemies; that our *Heritage* as it is defiled, become alſo full of Devaſtations; that our *Candleſtick* ſhould be removed, that our *Churches* ſhould be thrown down; and *that we ſhould be forced in a Strange Land to wander from Sea to Sea*, and *from the North even to the Eaſt to ſeek the Word of God, and ſhall not find it.* Oh let the terror of theſe thoughts affrighten us to our Duty, and if we have any regard for *our ſelves*, and are not concerned whether *we are ſaved* or *damned*, whether *we proſper* or *go backward in our Affairs*, *whether our Minds are ſpiritualized or no*, whether the *ſence of Religion be upheld or loſt in us*: Yet as we regard the *Welfare*, *Peace and Tranquility of the Society* wherein we live, as we would not have that involved in a Common Heap of Ruin and Deſtruction,

Amos viii. 12.

ction, as we would not willingly be the Cauſe of our Poſterities Misfortune, nor expoſe our innocent Babes to the rage of the Adverſary; let us run into *God's Houſe*, embrace his *Mercy*, embrace his *Ordinances*, *honour his Holy Name* and *his Word*, *obey his Commands*, *fulfill all Righteouſneſs*, and *ſanctifie his moſt Holy Day*. *Let us break off our Sins by Repentance*, and ſtop thoſe Judgements which threaten us; who knows but the *Lord* will have *Mercy*, and will repent him of the Evil that he hath deſigned againſt us? that he will diſpel the Clouds, and make the *Sun of Peace and Righteouſneſs* to break out upon us, making us rejoyce for the time wherein we have ſuffered Adverſity.

To this End it would not be amiſs to cry out, *From Hardneſs of Heart*, *from Contempt of thy Holy Word and Commandments*, *from Fornication and all other Deadly Sin*, *from Intemperance and Prophaning of thy moſt Holy Day*, *from all the Judgments which we have moſt righteouſly deſerved*, *from Lightning and Tempeſt*, *from Plague*, *Peſtilence and Famine*. *from Battle and Murder*, *and from ſudden Death*, Good Lord Deliver us! *And O* Bleſſed, Adorable and Glorious Trinity, *Remember not our Offences*, *nor the Offences of our Fathers*, *neither take thou Vengance of our ſins*, *but* Spare us Good Lord! Spare *thy People*, *whom thou haſt redeemed with thy moſt pretious Blood*, *and be not angry with us for ever*. *Have mercy upon us*, *Have mercy upon us*, *Have Mercy upon us moſt* Merciful Father! *Save and Deliver us from all our Sins*; *Confirm and Strengthen us in all Goodneſs*, *and bring us at length to Life Eternal*. Amen, Amen!

The

A Modeſt Advice to the Miniſters and Civil Magiſtrates.

TO make the preceding Diſcourſe the more Effectual, it might perhaps be expected that I ſhould add ſomething to the *Miniſters* and *Civil Magiſtrates* of this *Church* and *Kingdom*; and that I ſhould ſhew how far both of them are obliged in their ſeveral Stations (the one by the Sword of the Spirit, the other by that of Juſtice) to do what in them lies to ſuppreſs the Reigning Immoralities of the preſent Age: Of which the Vices ſpoken againſt in the foregoing Treatiſe are not the leaſt in Reality, tho they may be ſo in all outward appearance, by reaſon of that little notice the unthinking World takes of them.

To the *Miniſters* of our *Church* there is a very little need to ſay any thing. For beſides thoſe Worthy and Reverend *Prelates*, whom (*God's Providence*, and the Care and Piety of our *Princes* has placed at the Helm) there is a *Clergy* under them, that for Learning, Virtue and Sincere, not meerly formal Devotion, we may dare all the *Churches* in Chriſtendom to ſhew its equal. Our whole Nation, and eſpecially the *Metropolis* thereof, has many of thoſe pious Souls, whoſe Lives and Doctrines go hand in hand to ſtem that torrent

torrent of Atheiſm and Prophaneſs which has of late years been ſo Impetuouſly breaking in upon us. Their Practical Preaching, and Moral but withall moſt Excellent Diſcourſes now in Print (concerning the Reaſonableneſs of the Chriſtian Religion, the Lovelineſs of all that is Good and Virtuous, and the Deformity of all that is Bad and Vicious, with the like) is ſufficient proof of their Zeal for the Honour of God and the Good of His Church: So that we ſhould wrong them if we thought they ſtood in need of Inſtructions to Direct them, or of Motives to Incite them to do a Duty which is ſo Incumbent upon them, as to preſs home for a *Reformation* of this Degenerate Kingdom, when the Glory of their Great Maſter is ſo nearly Concerned therein.

But amidſt theſe Excellent Perſons, there are (it muſt be Confeſſed) ſome others that give too open a Scandal to our Holy Religion by their Vile Principles and their Viler Practices. *Some* of theſe are notoriouſly Bad, and live in Direct Oppoſition to what they are bound to Preach to others: Whilſt *Others* ſpend their time in dry Notions and inſipid Controverſies, which profit their Congregations but very little, if any thing at all.

As for the *firſt*, if the Common Obligations they lie under as Men endued with Reaſonable Souls, if the ordinary Ties of Chriſtianity they are bound with in their Baptiſm, or if the extraordinary Ones they are obliged with in their Ordination are not of force to put them upon mending theſe their Irregularities; yet 'tis hoped the Example of the more Strict and Conſcienti-

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ous will ſhame them to ſome degree of fervour, and cauſe them to put on the *Form* at leaſt, if they will not the *Power* of Godlineſs. But if that will do no good upon them, yet 'tis preſumed the Worthy *Fathers* of the *Church* will by their Care and Inſpection either remove thoſe that are a Publick Shame unto it; or elſe prevent the Like Miſchief for the future, by admitting none into Holy Orders but ſuch as they have ſufficient Teſtimony of, that they will not by their unſanctified Lives give cauſe for *the contempt of the Clergy*. I ſay 'tis preſumed the *Biſhops* will in their ſeveral *Dioceſſes* take care of thoſe things, which Confidence I ground upon thoſe many excellent *Charges* which have of late been given in many *Viſitations*. After all this I cannot but wonder how any one can ſo far offer violence to his Reaſon and Conſcience, as to live in the Wilfull Breach of any known Duty, when he has ſo many upbraidings from all hands to check him, and ſtare his ſins out of Countenance. What a dreadful Account they muſt give of their Cure, and that Charge of Souls which is committed to them *Sacred Writ* will ſufficiently inform them; and what a weight lies upon their ſhoulders tho at preſent ſo little regarded by them, *Biſhop Burnets Paſtoral Care*, lately publiſhed, will put them in mind of, if they can give themſelves but time to read it over, and calmly to conſider thereon.

As for thoſe who buſie themſelves about unprofitable Speculations and matters meerly Controvertal, 'twere to be wiſhed they would leave off their Heats and Animoſities, throw aſide all Prejudice and Faction for this Sect or that Party, and

and give over Quarreling and Diſputing about Modes and Figures, about τὰ φαινόμενα of Religion, the Knowledge or Ignorance of which would neither promote nor hinder our Great Concern. 'Twere to be wiſhed, I ſay, that they would lay aſide all ſuch Curious Niceties, and Diſputable Points, fit for none but *Schoolmen* and wrangling *Sophiſters* to employ their parts upon; and that they would reaſon of *Righteouſneſs*, *Temperance* and *Judgment* to come, Preach up with the *Primitive Chriſtians* the neceſſity and uſefulneſs of a *Holy Life*, laſhing *Vice* and protecting *Virtue* where e're they find it, tho their very *Patrons* were guilty of the one, and their greateſt Enemies Maſters of the other. Such profitable Rules of *Morality* would better become the Gravity of the *Preacher*, as well as ſuit with the Capacity and Regulate the Lives and Practices of the *Audience*; than an unintilligible Diſcourſe of an Hour or two long about the Particular Tenets of *Calvin*, *Arminius*, or ſome other Learned Sophiſter of the Church, which can neither Inform our Judgment, nor Influence our Manners, but only help us to call Names, and to caſt Dirt into one anothers Faces. How much better would it be for all ſides to forbear thoſe Opprobrious Titles of *Calviniſt* and *Arminian*, of *Antinomian* and *Antiſidian* and the like, and endeavour to do that which might make us worthy of that one, Glorious Name of *Chriſtian*. Could I but ſee that Spirit of Unity and Concord maintained in the Bond of Peace, could I but ſee the Primitive Golden days return once more upon the Stage, I ſhould with a Chearful Heart (like Old *Simeon*) ſing my *nunc Dimittis* too.

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One that knows what Laws we have againſt *Prophane Swearing* and *Curſing*, againſt *Drunkenneſs* and *Prophanation of the Lords-Day*, made with ſuch Care by the *Legiſlators* of *former* Ages, and Commanded to be put in Execution by the *Zealous Princes* of *This*, would wonder that the *Civil Magiſtrate* ſhould need one Word more to put him in Mind of Diſcharging his Duty. But notwithſtanding they have *Statutes* made to their very hands, and have had as much Incitements from *Above*, as Injunctions and a Royal Command comes to, yet we find matters at the ſame ſtand they were in, when we had no ſuch Opportunities put into our Hands. To think any *Juſtice of Peace* ignorant of his Duty, would be to charge him with want of Common Prudence, an affront I would not lay at any Mans Door: But I am more inclined to think that 'tis want of *Zeal* which makes ſo many remiſs and negligent in the Diſcharge of that Truſt, which the *Higher Power* has Committed to them. To ſuch therefore as are Backward in their Office I ſhall beg leave to offer ſome few Conſiderations, which perhaps may prove Motives to ſtir them up to a Vigorous Execution of the Laws now in force againſt that horrid *Prophaneſs* and *Debauchery* which has overſpread this unhappy *Church* and *Nation*.

And *firſt conſider what 'tis God and Religion requires at your Hands.* He that raiſeth up whom he will, and caſteth them down again at his pleaſure, has not placed you in thoſe Poſts to make a great Figure of you, and for nothing elſe. He requires you ſhould be as much concerned for the Advancing of his Glory, as you

are

are for your own private Intereſts. 'Tis as much your Duty to puniſh an Offence againſt God, as to puniſh a Crime againſt the Publick, and yet we ſee the one Connived at, whilſt the other is proſecuted with the utmoſt Rigor. But is it not a burning ſhame that the daily Affronts and Blaſphemies offered againſt Heaven ſhould be paſſed by with ſilence, when at the ſame time a Leſſening Expreſſion againſt a Prince, a ſingle Calumny againſt your ſelves, or a Scurrilous Reflection caſt upon a Private Perſon ſhall meet with all the Severity the Law in its Largeſt Extent will allow of?

But Secondly, *Conſider what 'tis you owe your Princes from whence you derive your Authority.* The Commiſſion they have given you extends to the offences mentioned in the foregoing Treatiſe, as well as to any other whatſoever. And as if that were not ſufficient, how careful have they been by Letters and Proclamations to put you in mind of your Duty in this Particular. And can you Affront their Authority by ſlighting and contemning their Orders and Injunctions? Think what a baſe reflection you caſt upon them, and how uncivil (to ſay no worſe) you have been by your Connivance and Neglect.

Thirdly, *Conſider what 'tis your Country requires of you.* She expects you ſhould not ſtand as Cyphers, nor bear the Sword of Juſtice in Vain, but that you ſhould adminiſter it to the puniſhment of Wickedneſs and Vice, and to the maintenance of true Religion and Virtue. Thoſe who among the Romans Reſcued the Commonwealth from Tyranny and Oppreſſion were

juſtly ſtiled *Fathers of their Country*; our Kingdom is at preſent overawed with the Tyranny of Prophaneſs and Debauchery, and none but God knows what the fatal conſequences of it may prove; Now if you would (Gentlemen) undertake an Enterprize worthy Engliſh Men and Chriſtians, if you deſire the Peace and Tranquility of your Country, and would do ſomething that might render your Memories famous to ſucceeding Generations, you can do nothing better than in your ſeveral Stations to Redeem the Nation from the Thraldom of thoſe Pernicious Vices under which it lies, and ſo Divert thoſe Judgements we have juſt cauſe to fear will fall upon us, if we continue Obſtinate and Rebellious.

But *Laſtly*, (that it may not be too long) *Conſider what 'tis your Oaths taken with all the Solemnity Imaginable oblige you to.* I ſhall not here repeat at length all that a *Juſtice of Peace* is bound to do; it may ſuffice to take notice that he is engaged to Convict all Offenders againſt the known Statutes of the Realm, of which he ſhall have any Cognizance: and not to refuſe upon Due and Lawful Information to bring any Offender to Condign Puniſhment out of *Fear*, *Partiality*, *Prejudice* or *Intereſt*. I hope there is ſcarce a Gentleman in the Commiſſion of the Peace but will lay theſe things to heart; and will not, when he Conſiders ſeriouſly what it is, that *God*, *their Majeſties*, *his Country*, and *his own Conſcience* exacts from him, be any more negligent in the Diſcharge of that Truſt which is repoſed in him.

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I have been warm in this point, but withall as ſhort and as modeſt as poſſible: I hope the Gentlemen will pardon the little ſallies of a well grounded and well-intended Zeal; ſince my Deſign was not to affront any, but purely to excite thoſe who have been hitherto Remiſs to be more vigorous in Executing the Laws againſt Prophaneſs and Debauchery for the future. So that not one Tittle of this Diſcourſe is directed to ſuch Worthy Perſons who (tho too few in number) are in the Commiſſion of the Peace all over the Kingdom, and have given ſufficient Teſtimony of their *Prudence* and *Zeal* by thoſe excellent *Orders of Seſſions* which here and there have been iſſued out in thoſe Places, where the Good have been the Prevailing Party.

But how can the Juſtices of Peace ſuppreſs thoſe Immoralities, ſince let them be never ſo forward, 'tis impoſſible for them to know of every offence unleſs the under Officers, whoſe Duty it is to make enquiry after the Breach of the Laws, give in their Informations; And that tho they may iſſue out their Warrants, yet if the Conſtable, or Overſeer, or any other Officer be negligent in executing them, what will their Care ſignifie? To which I anſwer, that 'tis too notorious how Careleſs and Remiſs all *under Officers* are, as well in giving in their Informations, as in executing the Warrants and Levying the Penalties accordingly; and 'tis no wonder they ſhould be ſo, ſince they are like to get nothing by their Office, but hard Words and a few Curſes, which is but a ſmall Encouragement to thoſe little hearted Creatures, who for the moſt

part know not what the Pleaſure or Profit of a Good Conſcience reſulting from an Honeſt diſcharge of Duty means. However this their Neglect excuſes not the *Juſtice*, but rather reflects upon his Conduct, who will not, when 'tis in his Power, make thoſe Inſtruments of Juſtice more Careful and Diligent in their Reſpective Offices. For there are Laws whereby he may correct their Negligence, as well as any other Crime whatſoever.

That theſe *Inferiour Officers* may not pretend Ignorance, I have hereunto ſubjoyned an *Abridgment* of thoſe *Statutes* which are now in force againſt the daring Wickedneſs of theſe times; which may not only be of ſome uſe to them to inform them of part of their Duty, but alſo may be ſerviceable to others who either have not mony enough to buy, or not time enough to run over the Voluminous *Statute Book*. I have likewiſe added the *Queens Letter to the Juſtices of Middleſex*, their *Order* thereupon, and their *Majeſties Proclamation* ſince, to ſhew what Encouragement we have from them to ſet about a *Speedy Reformation*.

Against Prophane Swearing and Cursing.

21 Jac. 1. Cap. 20.

FOrasmuch as all Prophane Swearing and Cursing is forbidden by the Word of God, Be it Enacted, &c. That no Person shall prophanely Swear or Curse, and that if any person shall be convicted of the said Offence in the hearing of any Justice of the Peace, Mayor, Bayliff or Head-Officer of any City or Town Corporate; or by the Oaths of two Witnesses, or by the Confession of the Offender before any Justice of Peace, Mayor, &c. Then the Party for every such Offence of which he is Lawfully Convicted as aforesaid, shall forfeit the sum of twelve pence to the use of the Poor of the Parish, where the Offence shall be committed: which sum the Constable, Church-Wardens and Overseers of the Poor of that Parish shall Levy by Distress and Sale of Goods, rendring the Overplus to the Offender. And in Default of such Distress the Offender, if above the Age of twelve years, shall stand in the Stocks for every such Offence the space of three hours; if under the age of twelve years then the Party shall be whipped by the Constable, or by the Parent or Master in his Presence.

That if any Officer be sued for Levying the Penalty, or for Whipping or setting in the Stocks, then the said Officer shall plead

the General Issue, and if it is found against the Plaintiff, then the Officer as Defendant shall be allowed Costs.

Provided, That the Offence be Complain'd of within twenty days after it be Committed.

Be it further enacted, That this Statute be read twice every year in every Parish Church by the Minister after Evening Prayer. 3. *Car.* 1. *Cap.* 4. this Statute was continued. And 17. *Car.* 1. *Cap.* 4. Made perpetual.

Against Perjury.

2 Eliz. Cap. 9.

BE it Enacted, that whosoever shall suborn or procure any Witnesses by any sinister and unlawful means to give any Evidence or to Testifie In perpetuam rei memoriam, before any Court of Record, shall for the said offence upon Lawful Conviction thereof, forfeit the Sum of Forty Pounds, and in Defect of such Forfeiture, shall suffer Imprisonment for the space of six Months without Bail or Mainprise, and stand in the Pillory for the space of one whole Hour: That no such Offender be thencefoward Received as a Witness before any Court of Justice, till such Judgment given against him be reversed.

That whoever shall Commit any Wilful Perjury by his Depositions in any Court of

of Record aforesaid, being examined Ad perpetuam Rei Memoriam, shall being Lawfully Convicted of such Offence forfeit the Sum of twenty Pounds, and suffer Imprisonment for six Months without Bail or Mainprise, and be disabled for ever after from being a Witness till the Judgment against him be Reversed.

That in defect of such Forfeiture of twenty Pounds every such Offender shall stand in the Pillory, and have both his Ears nailed.

That the one Moiety of the Forfeiture aforesaid go to the Crown, the other Moyety to the Person or Persons that shall be wronged by such Offence, and who will sue for the same.

That the Judge of such Courts where the Offence is committed, the Justices of Assize and Goal Delivery in their several Circuits, and the Justices of Peace in every County shall have Authority to determine the Offences aforesaid.

That the Justices of Assize of every Circuit shall make open Proclamation of this Statute twice a year, viz. in the time of their Sittings, so that none may plead Ignorance of the same.

Provided that this Statute extend not to any Court Ecclesiastical, nor to the Restraining the Power given by Act of Parliament made in the time of King Henry the seventh to the Lord Chancellor of England and others of the Kings Council. 29 *Eliz.* 5. made perpetual.

petual: 1 *Jac.* 1. Cap. 5. Continued. And 21 *Jac.* 1. 28.

Against Drunkenness and Tipling.

4 Jac. 1. Cap. 5.

FOrasmuch as Drunkenness is the Root and Foundation of all other Enormous Sins, as Murder, Fornication, Adultery, and the like: Be it Enacted that whosoever shall be Convicted thereof by the Oath of one or more Lawful Witnesses, shall for the said Offence forfeit the sum of five shillings within one week next after the Offence to the use of the Poor of the same parish; which penalty if the Offender refuse or neglect to pay, then Distress to be made upon his Goods, and in Default of such Distress he shall stand in the Stocks the space of six hours.

That if any Constable or other Inferior Officer of the Parish where the Offence is committed shall neglect the due correction of such Offender, then every Officer so offending shall forfeit the sum of ten shillings to the use of the Poor aforesaid, to be levied by Distress by any other person having a Justices or any other Head-Officers Warrant.

That every one who shall be convicted of Tipling in any Inn, Victualing-House, or Ale-House being in the same City, Town, Village or Hamlet of which they are Inhabitants,

bitants, saving in the cases provided and limited by one Act of Parliament made in the first Session of this present Parliament, shall for every such Offence forfeit the sum of three shillings and four pence to the use of the Poor of that parish where the Offence shall be committed, and in Default of such Forfeiture the Offender shall stand in the Stocks the space of four hours.

That all such Offences be diligently enquired into and presented before the Justices in their several Circuits, the Justices of Peace in their Quarter, or Petty-Sessions, the Mayors, Bayliffs, and other Head-Officers, by all Constables, Church Wardens, Headboroughs, Tithingmen, Ale-Conners and Sidesmen according to their Charge in their Oaths.

That for their second Offence of Drunkenness the party be bound over to his Good Behaviour.

Provided that this Statute extend not to restrain the Ecclesiastical Jurisdiction, nor to prejudice the Liberties of the two Universities.

Provided also that no man be punished twice for the same Offence, and that none be punished but what are convicted within the space of six months after the Offence is committed. This Statute made perpetual 21 *Jac.* 1. Cap. 7.

Against

Against the Prophanation of the Lords-Day, commonly called *Sunday*.

29 Car. 2.

ALL Laws in force concerning the Observation of the Lords Day, are to be put in execution: This day is by every one, to be sanctified and kept holy; and all Persons must be careful herein to exercise themselves in the Duties of Piety, and true Religion publickly; and every one on this day (not having a reasonable Excuse) must diligently resort to some publick place where the service of God is exercised, or must be present at some other place (allowed of by Law) in the Practice of some Religious Duty, either of Prayer, Preaching Reading or Expounding of the Scriptures, or Conference upon the same, as also privately.

1 *Will.* and *Mary.*

Such as repair not to Church, &c. on Sundays and Holy-days, one Witness. Twelve Pence for every default, to be levied by distress, or to be committed to some Prison, until the same be paid. 1 Eliz. 23 Eliz. 3 Jac. Cap. 1. 19 Eliz. Cap. 1.

Absenting for a Month, If a twelve month, or more, twenty pounds per month, and forfeiture of two parts in three of their Estates.

If any come not to the Sacrament of the Lord's Supper once a year. Their Names and Surnames to be presented: Forty shil-

shillings reward to such as present them. 3 Jac. Cap. 4.

None shall speak or do any thing in Contempt of the most Holy Sacrament. By Oath of two lawful Witnesses, by three Justices Quorum un. to be bound over and prosecuted in Sessions. 1 Ed. 6. Cap. 1.

Whosoever shall disturb any Preacher allowed, in his open Sermon or Collation, or be procuring or abetting thereunto, or shall rescue, &c. any Offender, &c. Accusation must by two Witnesses, or Confession, To be committed by any Justice of the County to safe Custody, and within six days the said committing Justice, with one other Justice (if the Offender upon examination shall be found Guilty) shall commit him to Goal without Bail, &c. for three Months, and farther to the next Quarter Sessions, 1 M. Cap. 3.

Such as meet or assemble out of their own Parish upon the Lord's Day, for any Sports or Pastimes whatsoever, or such as shall use any unlawful Exercise or Pastime in their own Parish upon the Lord's Day, three shillings and four pence to the Poor, where, &c. to be levied by distress and sale, restoring the Overplus, &c. and for want of distress, to be sent to the Stocks for three hours, but they must be questioned within a month. 1 Car. Cap. 1. 3 Car. Cap. 4.

If any Carrier, Waggoner, &c. with Horse, Wain or Cart, or Drover with Cattle shall travel upon the Lord's Day by themselves, or any other for them, twenty shillings for ever

every offence, to be levied by distress and sale to the use of the poor. 3 Car. Cap. 1.

If any Butcher, or any other for him, shall kill or sell any Victuals upon the Sunday, one Witness view or Confession, He shall forfeit six shillings and eight pence, if questioned within six months, to be levied, &c. or may be sued for in Sessions, &c. 3 Car. Cap. 1.

If any Shoe-maker shall go with intent to sell any Boots, Shoes, &c. on the Sunday, He shall forfeit such Goods, and three shillings and four pence for every pair. 1 Jac. Cap. 22.

If any person of the age of fourteen shall on the Lord's Day, or any part thereof, do any worldly labour, &c. except works of Necessity and Charity, shall forfeit five shillings for every offence. 29 Car 2. Cap. 7.

If any person shall try, shew forth, or put to sale any Wares, Fruit, Goods, &c. except Milk only, before the hours of nine in the morning, and after four in the afternoon He shall forfeit the said Wares, Fruit, Goods &c. to the use of the poor. 29 Car. 2. Cap. 7.

No Drover, Horse-courser, Waggoner, Butcher, Higler, or any of their servants, shall travel or come to their Inns on the Lord's Day, shall forfeit twenty shillings for every offence. 29 Car. 2. Cap. 6.

No person shall use to travel upon the Lord's Day with any Horse, Boat, Wherry, &c. except allowed by one Justice of Peace so to do, by View, Confession, or one witness, the forfeiture is five shillings for every offence: The Conviction upon this Statute,

must

must be before any Justice of the County, &c. who shall give warrant to the Constables, &c. to seize the Goods shewed, &c. and to levy the Forfeitures by distress. and for want of distress, to put the Offender in the Stocks for two hours: the Justices, &c. may reward the Informer out of the Forfeitures, not exceeding the third part. 29 Car. 2. Cap. 7.

This Act extends not to dressing of Meat in Cooks Shops, Inns or Victualing-Houses.

The Queens Letter.

TRusty *and Well-beloved, We Greet you well. Considering the* great and indispensible Duty *incumbent upon us, and to promote and encourage* a Reformation of the Manners *of all our Subjects, that so the Service of God may be advanced, and those Blessings be procured to these Nations, which always attend a Conscientious Discharge of our respective Duties, according to our several Relations. We think it necessary, in order to the obtaining of this Publick Good,* to recommend *unto you the putting in Execution, with all Fidelity and Impartiality, those Laws, which have been made, and are still in force against the* Prophanation of the Lords-Day, Prophane Swearing and Cursing, Drunkenness, *and* all other *lewd, enormous and disorderly Practices, which by a long conntinued Neglect and Connivance of the Magistrates and Officers concerned, have universally spread themselves, to the Dishonour of God and the Scandal of our Holy Religion; wherby it is now become the more necessary for all Persons in Authority, to apply themselves with all possible Care and Diligence*

to

to the ſuppreſſing of the ſame. We do therefore hereby charge and require *you to take the moſt effectual* Methods *for putting the Laws in Execution, againſt the Crimes above-menioned, and all other Sins and Vices, particularly thoſe which are moſt prevailing in this Realm; and that eſpecially in ſuch caſes where any Officers of Juſtice ſhall be guilty of any of thoſe Offences, or refuſe or neglect to diſcharge the Duty of his place for the ſuppreſſing them, that ſo ſuch Officer by his Puniſhment may ſerve for an Example to others. And to this end we would have you be careful and diligent in* encouraging all Conſtables, Church-wardens, Headborroughs, *and all* other Officers and Perſons *whatſoever, to do their part in their ſeveral Stations, by timely and impartial* Informations and Proſecutions *againſt all ſuch Offenders,* for preventing thoſe Judgments, which are ſolemnly denounced againſt the Sins above-mentioned. *We cannot doubt of your performance hereof, ſince it is a Duty to which you are obliged by Oath, and are likewiſe engaged to the diſcharge of it, as you tender the Honour of Almighty God, the flouriſhing condition of his Church in this Kingdom, the continuance of his Holy Religion among us, and the* Proſperity *of the Country. And ſo we bid you farewell. Given at our Court at* Whitehall, *the* 9th. *day of* July, *in the Third Year of our Reign.*

To our Truſty and Well-beloved the Juſtices of the Peace for our County of *Middleſex* at *Hick's Hall.*

By Her Majeſties Command.

Nottingham.

The

The Late Order of the Juſtices of Middleſex, *for ſuppreſſing Prophaneſs and Debauchery.*

WHereas their Majeſties, both by their ſeveral Letters and Proclamations, have from time to time been graciouſly pleaſed to declare their earneſt deſire, That all the Laws againſt Vice and Prophaneſs be duly Executed, and have expreſly Commanded us Their Majeſties Juſtices of the Peace of this County, to take the moſt effectual Care for the due Execution thereof: And whereas this Court in perſuance of Their Majeſties Commands, have by their Order, bearing date the Tenth Day of *July* laſt, Commanded all High Conſtables, Petty Conſtables, Headburroughs, Church-Wardens and other Officers within this County, to Uſe their utmoſt Diligence, for bringing to condign Puniſhment all the Offenders againſt the ſaid Laws, which upon the Oaths of divers credible Wineſſes (as we are informed) hath through the diligence of the Offcers, in divers parts of this County had this good effect, that many Houſes of diſorderly Tipling, Debauchery and Gaming have been ſuppreſſed, and very great Numbers of Bawds, Whores, and other Lewd Perſons, prophane Swearers, Curſers Drunkards and Prophaners of the Lords day, have been Convicted and Puniſhed according to Law; Yet notwithſtanding in ſome other parts of this County, through the Negligence, Connivance and Evil Practices of the Conſtables, Headburroughs, Church-Wardens and other inferior Officers of ſuch Places; the Offences aforeſaid have re-

received great incouragement, and ſuch Lewd Offenders as had been ſo ſuppreſſed, have been yet received and permitted there to continue ſuch their Lewd Practices. This COURT therefore taking the ſame into their ſerious conſideration, and being ſtedfaſt in their Reſolutions effectually to carry on a Reformation of manners by the due puniſhment of the ſeveral Offences aforeſaid, in all parts of this County, the ſame being a Work acceptable to Almighty God; and ſo earneſtly and piouſly recommended by Their Majeſties, Doth Order and ſtrictly Require, all High Conſtables, Petty Conſtables, Headburoughs, Church-Wardens, and all other Officers, to be diligent in making more frequent ſearches after ſuch as keep Houſes of diſorderly Tipling, Debauchery and Gaming, and ſuch as haunt the ſame, and of the ſaid Offenders, and of all prophane Swearers, Curſers, Drunkards, and Prophaners of the Lords Day, and to give due information thereof from time to time, to ſome One of Their Majeſties Juſtices of the Peace of this County, That no Partiality, Connivance or underhand Practices, by Private Notice to Offenders, or any other ways, by ſuch Officers, may prevent the conviction, or Detection of them, but that the ſeveral Offenders may be puniſhed, according to Law; And whereas the publick Sports, and playing of Boys, and others, on the Lords Day, in Church-yards and elſe where, is a great Contempt to the Worſhip of God, and tends to the Corruption of Youth; The ſaid Officers are therefore hereby Ordered, and Required to take notice on the ſaid days, of ſuch diſorders, and to diſperſe ſuch Pro-

Prophaners of the Lords day, or to apprehend them, and to bring them before One of Their Majeſties Juſtices of the Peace for this County; that they may be proceeded againſt according to Law; And we being reſolved to proceed with all due ſtrictneſs againſt all ſuch Officers as ſhall be found faulty in the due obſervance of this our Order do recommend it to all perſons who ſhall at any time hereafter have Knowledge of any of the Offences aforeſaid, or of any neglect or undue Practice of any Officers aforeſaid, whereby the Conviction or Puniſhment of any of the ſaid Offences ſhall be hindred, or avoided, that they will give timely Information thereof, to ſome One of Their Majeſties Juſtices of the Peace of the ſaid County, from whom they ſhall receive all due Incouragement; And whereas the keeping of Muſick Houſes of late practiſed in ſeveral publick Taverns and Ale-Houſes within this County, to which there is a great Reſort of Idle and Diſſolute Perſons, is of very ill Conſequence, and tends to the Debauching and Ruin eſpecially of the younger ſort of people, of both Sexes, and doth alſo occaſion many Quarrels and Riots, to the great diſturbance of the publick Peace. It is hereby further Ordered that the ſeveral Officers aforeſaid, do make a due Return to ſome Juſtice of the Peace in their reſpective Diviſion of the Chriſtian Name, Sir-name and Place of abode, of all Perſons keeping the ſaid Muſick Houſes, and of ſuch as frequent the ſame, to the end they may be proſecuted according to Law; And it is further Ordered by this Court, that the Clerk of the Peace for this County do forthwith cauſe this

Order to be Printed and Affixed upon the great Gates of *Hick's-Hall*, the Church Doors, and all other publick Places of each Pariſh within this County, and diſtributed to the ſeveral High-Conſtables within this County, who are Ordered by this Court forthwith to ſend the ſame to the ſeveral Petty Conſtables, Church-wardens and Headburoughs within their ſeveral Diviſions, to the end Publick Notice may be taken thereof.

By the King and Queen, a Proclamation againſt Vitious, Debauched and Prophane Perſons

AS we cannot but be deeply ſenſible of the great goodneſs and mercy of Almighty God (by whom Kings Reign) in giving ſo happy ſucceſs to our endeavours for the reſcuing theſe Kingdoms from Popiſh Tyranny and Superſtition, and in preſerving our Royal Perſons, ſupporting our Government, and uniting the Arms of moſt of the Princes and States in Chriſtendom againſt our Common Enemy (ſo we are not leſs touched with a Reſentment, that (notwithſtanding the theſe great Deliverances) Impiety and Vice do ſtill abound in this our Kingdom: And that the Execution of many good Laws, which have been made for ſuppreſſing and puniſhing thereof, have been groſly neglected, to the great diſhonour of God and our Holy Religion: Wherefore, and for that we cannot expect increaſe or continuance of the Bleſſings we and our ſubjects enjoy, without providing Remedies to pre-

prevent the like Evils for the future, we judge our selves bound by the duty we owe to God, and the care we have of the people committed to our Charge, to proceed in taking some effectual Course therein: And being thereunto moved by the pious Address of our Arch Bishops, we have thought fit, by the advice of our Privy Council, to issue this our our Royal Proclamation, and to declare our princely intention and resolution, to discountenance all manner of Vice and Immorality in all persons from the highest to the lowest degree in this our Realm. And we do hereby for that purpose straightly Require, Charge and Command all and singular our Judges, Mayors, Sheriffs, Justices of the Peace, and all other Officers Ecclesiastical and Civil, in their respective stations, to execute the Laws against Blasphemy, prophane Swearing and Cursing, Drunkenness, Lewdness, prophanation of the Lords-Day, or any other dissolute, immoral or disorderly practices as they will answer it to Almighty God, and upon pain of our highest Displeasure. And for the more effectual proceedings herein, we do hereby Direct and Command our Judges of Assizes, and Justices of the Peace to give strict Charges at the respective Assizes and Sessions, for the due prosecution and punishment of all persons that shall presume to offend in any the kinds aforesaid; And also of all persons that, contrary to their Duty shall be Remiss or Negligent in putting the said Laws in Execution.

FINIS.

A Catalogue of ſome New Books, the three firſt never Publiſhed before this Michalmas *Term*, 1692. *and moſt of the others publiſhed but a little before in the ſame year; all Printed for, and Sold by* Tho. Salusbury, *at the* King's Arms *next St.* Dunſtan's *Church in* Fleetſtreet.

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